

Dr. W. M. W. Spahn, an alumnus of Baylor  
University, becomes president of the University  
of Texas.

Dr. T. V. Herndon succeeds the lamented Dr.  
Vining as Conservation Secretary of the Texas  
Baptist Board.

Virginia has compelled the railroads to take off  
the fifty per cent surcharge for Pullman service  
within the state. We hope the good work spreads.

Will brethren who wish news items to appear  
in The Baptist Record please try to have them  
reach us by Saturday morning. Longer articles  
of course must reach us sooner.

Rev. G. W. Riley of Liberty, Miss., will be with  
Pastor J. P. Culpepper in a great tabernacle meet-  
ing, beginning the third Sunday in August.

Brother Culpepper assisted Pastor Riley in a  
good meeting in Jackson a few years ago.

Pastor Gaston W. Duncan began a revival  
meeting Sunday with Dr. S. M. Brown of Kan-  
sas City as preacher and Charley Butler leading  
the singing. The congregation is just getting  
into their new house which has 60 Sunday School  
rooms and costs \$68,000.

A note from one who knows says that Mr. G.  
W. Fenley, the teacher of French in the Woman's  
College at Hattiesburg, is a splendid song leader,  
and his wife a good accompanist. He is also  
excellent in work with young people. They would  
do good work in revival meetings.

Dr. L. R. Christie recently baptized Brother  
Norsworthy, who has been an evangelist in the  
Methodist Conference. On last Wednesday he  
was ordained to the ministry as a Baptist preacher,  
Dr. R. B. Gunter preaching the sermon. Other  
ministers in Meridian took part in the ordination.

Dr. R. A. Venable, whose expositions of the  
Sunday School lessons are read with so much  
profit in The Baptist Record, will be the Bible  
teacher in Clarke College at Newton next session.  
This will be of great interest to all of our people  
interested in education. The catalogues of the  
college are ready now to be mailed to any who  
ask for them.

The Methodist pastors in Memphis voted  
against the return of Billy Sunday to Memphis  
in January, as they say that the attendance at  
the regular church services was disorganized and  
the finances even more upset while every body  
was giving full time to the Billy Sunday meet-  
ings. They say that some of the churches are  
just beginning to get back to normal conditions  
and others cannot hope to do so before well into  
the fall. The Baptist and Presbyterian pastors  
favored his return.

When prohibitionists were working for a Federal  
amendment, they were told that prohibition  
would ruin the hotel business. Now an official  
of the American Hotel Association says that the  
hotel proprietors are three to one for prohibition  
and against any modification of the law. He says:  
"The prohibition law raised the hotel proprietor  
from the level of a saloon keeper and placed him  
on a level with any other legitimate business  
man", Howie declared. "His business today is  
better than ever before."

ILL fares the land to hastening ills a prey  
Where dogs accumulate and lambs decay.

—Anon.

Last week's Record spoke of Pastor Storer's  
four years at Greenwood. We should have said  
three.

John D. Rockefeller recently gave \$1,000,000 to  
Tokyo University, which was a heavy loser in the  
earthquake.

J. R. G. Hewlett assisted Pastor I. P. Trotter  
in a meeting at Scobey for eight days. Five  
were baptized, two joined by letter and a B. Y.  
P. U. organized.

Dr. B. H. Lovelace of Clinton was with Pastor  
Golden at Goodman in a week's meeting. These  
people heard the pure word of God, and the town  
found out there was a Baptist meeting going on.

Bootleggers did a bad day's work for them-  
selves one day last week by dynamiting a Meth-  
odist church at Joliet, Ill. The whole community  
is said to be aroused and determined to exterminate  
the bootlegging.

Prof. J. L. Logan, for several years a teacher  
in Mississippi, and more recently at Marshall,  
Texas, has become head of the English Depart-  
ment in Howard Payne College, Brownwood,  
Texas. They have eight or nine hundred students.

Evangelist E. E. Huntsberry, formerly pastor  
Fifteenth Avenue Church, Meridian, has been in  
three meetings, with 158 additions to the churches.  
His address is Shreveport, La., P. O. Box 12;  
phone 1300. He rejoices that his old charge in  
Meridian has secured Dr. J. C. Owen for pastor.

The program of the Northwest Mississippi Baptist  
Encampment is very attractive and will be  
very helpful to all who can attend. It will be  
held at Senatobia July 28th-August 1st. It is too  
long for us to publish in full, but may be had  
by applying to Dr. B. P. Robertson at Senatobia.

The former Crown Prince of Saxony is becom-  
ing a Roman Catholic priest to atone for the sins  
of his mother, who ran away from her husband  
and five children and married a worthless Italian.  
He has never learned the simple gospel of Jesus  
that the blood of Jesus Christ His Son cleanseth  
from all sin.

Dr. R. B. Gunter has just issued a Catechism  
on The Task for Mississippi Baptists. There are  
34 questions which people are apt to ask and  
the answers give information which everybody  
ought to have. It is the sort of tract that doesn't  
tire you to read, but presents the immediate Business  
of Baptists in a most interesting way. It  
can be had by writing to Dr. Gunter.

Miss Mary Frances Johnson, of Macon, Ga.,  
will take up her work at Columbus as Student  
Secretary for Baptist students at the M. S. C. W.  
at the opening of the college session in Septem-  
ber. Miss Johnson is employed by the State  
Baptist Convention Board. She will work in co-  
operation with and under the auspices of the local  
Baptist churches, giving her entire time to the  
religious and spiritual interests of the great  
hosts of Baptist girls who will be in attendance  
at the college.

Americans were given the largest number of  
honors in the recent Olympic contests.

Our sympathy is with Dr. Harry Beaucham of  
Dallas, Texas, in the loss by fire of his home and  
contents, including a valuable library.

Dr. John F. Carter, former president of Clarke  
College, will teach at Bessie Tift College in Georgia,  
having recently received his M. A. from  
Mercer.

The editor will assist Pastor J. H. Winstead  
in a meeting in Lucedale beginning July 23. The  
pastor makes request that friends will remember  
the meeting in their prayers.

Pastor John W. Ham has resigned the care of  
the Baptist Tabernacle in Atlanta and will do  
evangelistic work. He has brought his church  
from under a great debt and continued it as a  
great evangelistic force in Atlanta.

Prof. E. O. Sellers, who was on the program  
of the William Jewell Assembly in Missouri, as-  
sisted in a meeting at Rockport in the same state,  
and at Baptist Hill, near Mt. Vernon. He will  
be with Pastor Sandifer in a meeting at Norfield  
beginning July 27th.

The Commercial Appeal prints in its editorial  
column and approves an article from another  
secular paper in condemnation of the public  
dance, and cites an instance of the dirty per-  
formance at a recent ball. There is hardly a  
chance for a person to remain decent who en-  
gages in these dances and the marvel is that any  
respectable person, not to say a Christian, can be  
found to apologize for it.

Very properly, it seems to us, the Religious  
Herald calls in question the advice of President  
Weaver of Furman University to his trustees to  
designate their campaign gifts to Furman, and  
to get their friends to do so. If we are to have  
any co-operative work, there must be no shenani-  
gan of grabbing the goods beforehand. And the  
advice of President Weaver does not gain in  
favor by the suggestion that it is to be done  
without publicity.

Remember that the Campaign Commission of  
the Southern Baptist Convention requests that  
the whole organization for putting on the Cam-  
paign will in September give themselves to get-  
ting the denominational paper in the homes of  
all our people. In many states the forces are  
lining up for this task. We should be greatly  
humiliated if Mississippi alone comes short at  
this point. To fail in this part of the program  
leaves us unprepared to accomplish any of the  
rest of it.

In Matthew's Gospel we are told that the peo-  
ple of Nazareth were astonished at the wisdom  
and mighty works of Jesus. The word astonished  
is literally "knocked out" or "struck out". They  
were like an opponent in a fistic encounter; they  
were knocked clear out of the ring; they had no  
come back. Or they were like a batter in a base-  
ball game; it was three strikes and out. And  
they must not have liked the decision of the um-  
pire or referee, for it is said that they were  
offended in him. They went away in a bad  
humor.

# The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., July 24, 1924

NEW SERIES  
VOLUME XXVI. No. 30

OLD SERIES  
VOLUME XLVI.

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## UTILIZING THE DISTRICT ASSOCIATIONS

By Geo. W. McDaniel,  
President of Southern Baptist Convention

The organization closest to the local church is the district association. More churches are represented in the district associations than in the state and Southern Convention. More members of the churches attend the district associations than attend the State and Southern Conventions. More people attend a district association than attend a regular church service. The district association is, therefore, a splendid opportunity for reaching the local churches and the masses of the people.

The state of the churches should be the primary consideration of the association. The letters contain information that reveals the condition of every church. Should a church not report by letter, its failure to do so is in itself information that the church is not in co-operation. Watch for the weak places and strengthen them. A friendly visit from fraternal messengers to a discouraged or disorganized church may bring cheer and cohesion. The association is not a lord but it may be a savior to struggling churches and pastors.

The executive committee of the association should magnify its office. There are vast unutilized potentialities in this committee. Too often the committee does little or nothing. It should meet regularly and keep in sympathetic touch with the entire association. I knew an executive committee in a rural association that was a model. It was composed largely of laymen. These men met monthly and kept up with the affairs of the association as they did their business. They went from church to church counselling, stimulating, helping. They adopted a plan by which the applications from their associations to the State Board were reduced ten per cent per annum and they worked it by leading the churches to make a minimum annual increase to pastor's salary. We have yet to realize the tremendous force in Kingdom progress of active and judicious associational executive committees.

Doctrinal discussions have become taboo in some associations. In the early days much time was devoted to Melchizedek and similar unprofitable debates. The reaction has gone too far. The doctrinal sermon should still have its place on the program. Doctrine is not necessarily dry. It may be so discussed as to refresh, invigorate, empower. The minds of the people are now in a state where such discussion is needed and will be welcomed. It would be most helpful to develop in a sermon or discussion the essential principles of a Baptist church. Dr. Strong stated them as follows:

1. The unity, sufficiency and sole authority of Scripture as the rule both of doctrine and polity.

2. Credible evidence of regeneration and conversion as prerequisite to church membership.

3. Immersion only, as answering to Christ's command to baptism, and to the symbolic meaning of the ordinance.

4. The order of the ordinances, baptism and the Lord's Supper as of divine appointment, as well as the ordinances themselves.

5. The right of each member of the church to a voice in its government and discipline.

6. Each church, while holding fellowship with other churches, solely responsible to Christ.

7. The freedom of the individual conscience, and the total independence of church and state.

"I ought to add, however, that the duty of every believer to be baptized on profession of faith implies his previous acceptance of Christ's deity and atonement. Baptism 'into the name of the Father, and of the Son, and of the Holy Spirit' cannot imply supreme allegiance to the Father and only subordinate allegiance to Jesus Christ. Baptists cannot be Unitarians, and Unitarians cannot be Baptists. Baptism is the outward sign of a previous spiritual union, by faith, with the Christ who died for our sins and rose again for

our justification, and Baptists can have no church fellowship with those who deny the atonement of Christ."

In the first chapter of the Churches of The New Testament there is a somewhat different statement which is developed under seven heads: 1. An organized body. 2. A body of baptized believers. 3. A body equal in rank and privileges. 4. A body administering its own affairs under the headship of Christ. 5. A body united in the belief of what Christ has taught. 6. A body covenanting to do what He has commanded. 7. A body co-operating with other like bodies in Kingdom enterprises.

Years ago the gifted and lamented Bob Burdette gave his reasons for being a Baptist. An elaboration of his clear and charming statement would be eminently appropriate in a district association. Burdette said: "I love the beautiful symbolism of the ordinances of the Baptist churches. I love a baptism that does not have to be argued, defended or explained, but is in itself such a living picture of burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament, which allows growth, and in the changes, which must come with increase of light and stature without periodical revision. Then, I love the simplicity of the Baptist organization. If there wasn't a Baptist Church in the world there would nevertheless be millions of Baptists in every generation. I love the democratic churches. I even resent the innovation of 'advisory boards' in Baptist churches. And I love the Baptist recognition of the right of 'private judgment', the liberty of personal opinion. I love the free responsibility of the human soul, standing on a level platform face to face with God, with no shadow of pope, or bishop, or priest, or man-made creed falling between himself and his Master. That's why I am a Baptist."

The district association may wisely be used to call the young to Kingdom service. The atmosphere is not particularly conducive to evangelism. At least it is not in Virginia where thousands gather socially for a brief time. However, there are in the crowds earnest young people probably already Christians, who are wondering what they shall do in life. Lasting impressions may be made upon these young people. They are already dreaming dreams and may see visions under inspiring presentations of privilege and duty. Dr. W. E. Hatcher was a past-master at this sort of thing. By public address and private conversation he discovered many a youth at the district association and led them through the open door to life service.

Especially should the district associations be utilized for completing the Baptist 75 Million Campaign and for launching the 1925 Program of Southern Baptists. The committees charged with the responsibility of caring for these two movements have asked that the most desirable time be given to these important matters. At least one hour should be devoted to the 75 Million Campaign. Call the people back to what they undertook under the guidance of God in 1919; make to live again in their minds that mighty and significant movement; tell them the blessed results, direct and indirect, which have attended our labors in the past five years; impress upon them the serious situation on account of oppressive denominational debt; show them the whitening harvest fields awaiting the Baptist scythe; appeal to every subscriber to keep his personal honor and maintain his denomination's credit; urge all non-subscribers to lend a hand in this time of need and opportunity; ask those who have paid in full to keep on contributing, and by every honorable and wise method inspire the people to finish worthily what was so nobly begun five years ago.

Another hour should be devoted to preparation for the 1925 Program. Each association will know by the time of its meeting the amount asked of it for 1925. This amount should be equitably distributed among the churches and the messen-

gers should go home with information in their minds and zeal in their hearts. Busy men will have to give their time to this work. Those who are loaded will have to take on additional loads. There is no other way known to us. In this high day of Baptist opportunity and obligation no one should decline to render the service requested of him. We had better die sooner and do our utmost for the Kingdom in the brief span. We do not live in years but in deeds. It is not a question of how many years we lived but it is a question of how many burdens we carried, how much energy we expended, how much of our lives we invested for Christ.

## HE COULD NOT FIGURE THE AMOUNT OF HIS TITHE

He was a pious old skinflint, close in his deals, and penurious in his sleep. No hired man ever went away from his home supposing he did not earn every cent the old pseudo allowed him.

The hired girls that his wife had about the home were made to hear his Babylonian hard-luck story once each week, usually on Saturday night while the old bulk-head was getting everybody ready for the "Sabbath". He knew just how much he had pledged to the church, just how many envelopes he had already dropped in, how many more it would take, and when it would be over.

This dry-land animal always walked with his eyes on the ground in order to catch every nail, nut, bolt, washer, screw or dime that might be attempting to hide in the path.

He was slower than the wrath of God and not half so certain. With his right eye he winked the most pious-sympathetic-wicked-ingratiating old adolescent eugenic wink that has ever been witnessed in that whole county. It meant all of the following: "With this wink I throw off my stinginess, unhorse your idea that I am a tight-wad, frustrate your experience as to my close deals, inform you how I expect to be saved with no more real religion than I have, express my utter ignorance of psychology, show my ignorance of what the scripture says about the fellow that always winks with his eye when in common conversation, inflate you with my importance, and at the same time empty my vial of affection all over you."

He knew to the exact cent how much he took in during the year and just to the cent how much went out. He knew how much he had on the first day of the year and just how much he had on the last day, but when it came to the one tenth that was to go in his tithes, there is where he balked, for he was never able to figure it. He believed in tithing all right, and thought we should see to it from that basis, and he felt sure that people ought to be able to figure it out, but as for himself, it was absolutely impossible. The treasurer was convinced that the old yawl was contributing about one fiftieth of his earnings, and making up the deficit in pretended humility and godliness.

He wouldn't blacken his shoes on the "Lord's Day" but he put in a good deal of his time blackening his chances of getting to heaven by lying to the Holy Ghost about what he was financially doing for the church.

He wouldn't whistle on Sunday, but if a brother or sister owed him a few dollars, he would make him whistle until it was all paid, with interest.

He knew how many nails he had in can No. 1 and in every other can down to fifteen, and he knew where every clip off every tug was and how long it had been there. To the minutest detail he had everything in his head, but if any Philadelphia lawyer could figure out what his tithing would amount to he would be glad to see that lawyer any time.

At least twenty churches have been represented in the great tent meeting at Mt. Olive in which Dr. Dodd of Shreveport is preaching. Crowds overflow the tent and some of the "hard cases" have been converted. Meeting still in progress.

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Thursday, July 24, 1924

## THE BAPTIST RECORD

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## GIVE NO HEED TO INDEPENDENT APPEALS

J. F. Love, Cor. Sec'y.

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My advice has been for many years, and still is, that our Baptist people do their best, their very best, by the causes which are embraced in our organized denominational program, and that they decline to hear the appeal of any uncertified person for any object whatsoever. Impostors are abroad. Recently information has come to us of persons who have been canvassing Baptist churches in the South claiming to have been missionaries of this Board, whose names we had never heard. Such individuals are no better than the gold brick expert, and our churches ought to be warned against them. The denomination has its chosen agencies for doing its work, and these agencies are overburdened with their tasks and need every dollar that every Baptist in the South can give to these legitimate enterprises projected, directed and controlled by the denomination. Why should anyone throw his money after men who are unknown to our people and to organizations which are not recognized by the denomination, and which the denomination has no way of controlling?

Some of these individuals who are in spectacular fashion and without regard to the organized life of the denomination appealing to the churches of America, North or South, or both, are also appealing to the churches in England and other lands. If the denomination had a way of securing a correct report of this money which has been collected by these individuals and organizations, and the use which has been made of this money, and the missionary results which have been obtained, these facts would themselves constitute a much stronger warning than this which I am issuing. With much of this money no real foreign mission work has been done, and with some of it individuals have been enriched.

Therefore I throw out this warning to save our people from being deceived and to secure, if possible, the largest help of all for those enterprises fostered and controlled by the denomination which make their reports of receipts and accomplishments to the denomination. Every good man wants to do all the good he can. I am deeply persuaded that there is no opportunity for doing good like that which our Baptist denomination offers for co-operation with other good men through agencies which the denomination controls and directs.

To illustrate the unreliability of these appeals by foreigners, I give the following letter just received this morning:

"A Russian named Wladimiroff is sending appeals from Bulgaria in many directions and especially to leading Baptists. I have made inquiries and the confidential reports confirm my suspicion that he has become a professional begging-letter writer. The Sofia representative of the 'League of Nations' who in the absence of the Rev. C. E. Patrick undertook to investigate writes: 'I am convinced he is a really bad and undeserving case!'

"You are almost certain to hear his appeals, and I therefore send this information to you for guidance."

Bulgaria is a territory assigned to our German brethren for which, under the agreement of the London Conference, Southern Baptists have no responsibility, to say nothing of the reliability of this party who is making appeals from that country.

A professor in a Presbyterian Theological Seminary found that his daughter in the public school in Richmond, Va., was being taught that man was not created, and when the child asked if God did not create man, she was told that in all probability God was a monkey. Do you know what your children are being taught? Do you care? And yet some Baptist papers think all this talk against evolution is much ado about nothing, that they have none of it in their part of the world. Talk about a nose for heresy! Some people's olfactory have been entirely destroyed.

## DO YOU KNOW

By J. B. Lawrence

THAT there are 15,000 motion picture houses in the United States today?

THAT the unprecedented sum of \$520,000,000 (five hundred and twenty million dollars) is being spent in these amusement palaces annually?

THAT seven million patrons visit these places every day in the year?

THAT these millions are being permanently influenced and moulded by what they see and hear in these places? There is hardly a more powerful influence for evil on the American continent than the moving picture business.

THAT the modern motion picture theater in America is oriental instead of American, in both atmosphere and teaching, and is sensual, vulgar, anti-Christian and anti-Protestant?

THAT the motion picture industry, the largest cash industry in the world, is using the millions of money we Americans put into it annually in spreading un-American, Semitic and papal propaganda to the everlasting undoing of our sacred ideals, traditions, institutions and civilization?

THAT this powerful instrument is now in the hands of Jews and Romanists, and that as rapidly as they dare, they are crushing all-American ideals out of the movies and appropriating them to their own greed and lust for sovereignty over our nation?

THAT every home in America, in some measure, is contributing to and is affected by this Papal and Semitic propaganda constantly going on through the movies?

THAT according to the best criminologists eighty-five per cent of the criminals today are under twenty-one years of age, and that it is the judgment of those best qualified to speak that the movies are responsible for this increase in juvenile crime?

THAT every time you go to a movie you are fed up on sex stuff, train hold-ups, bank robberies, wild west shooting affairs; your finer sense is insulted in some way and your modesty ignored; you see Papal priests exalted and Protestant ministers placed in degrading and ludicrous positions; American mothers have to look on while every law of propriety and gentility are ridiculed and slandered; all have to sit by while at some time in the program Americanism is supplanted by orientalism and all our glory dipped in the vulgar?

THAT this mighty corporation, owned and controlled by Jews and Catholics, has set itself to break down every moral barrier of Protestantism, to destroy the Lord's Day, that sacred institution of Christianity, and to blast the spiritual foundations of the church by the power of Papal and infidel suggestion?

THAT the Godless corporation through the screen is using its mighty power to create in the minds of the youth of the land disregard for and an antipathy to all restrictive legislation looking to a righteous social condition by ridiculing such salutary laws as "blue" and restrictive of one's liberties?

THAT in Shawnee a determined effort is constantly being made by certain interested parties for the breaking down of our Sunday observance law and the throwing open of these moving picture theaters on Sunday?

THAT whoever signs a petition for an election looking to that end or votes for any measure opening the picture shows on Sunday is directly helping this papalized and judaised corporation to destroy American ideals and to corrupt American youth?

—Bulletin of First Church, Shawnee, Okla.

THE MISSISSIPPI GULF COAST  
BAPTIST ASSEMBLY, AUG. 1 TO 8

By W. A. McComb

The First Baptist Church of Gulfport has appointed a reception and transportation committee to meet the trains coming into Gulfport on Friday, Saturday, Sunday and Monday, August 1, 2, 3 and 4, and offer assistance to the Academy. Judge J. L. Taylor is chairman of this committee and he will have associated with him Deacons B. Harvard and W. J. Hamilton and a score or more of the handsome young men and the beautiful young women of Gulfport. In addition to wearing a badge indicating their mission, they will each wear a broad, happy, winsome smile which will mean, "Baptists welcome to Gulfport, Mississippi Coast and the Baptist Assembly", and "We are here to serve you. Will you let us?"

Those who come in automobiles will enter Gulfport through 25th avenue and when they reach 14th street they will be in the center of Gulfport. On the northwest corner of 14th street and 25th avenue is located the Bank of Gulfport. By looking in that direction they will see a big sign saying, "Information—Baptist Assembly." There will be an accommodating young lady in a booth there to give you information as to how to reach the Assembly and anything else about local affairs.

The Military Academy is one of the beauty spots along the Gulf Coast and Baptists of the Coast are hoping the Assembly will be largely attended and every one who attends will have a good and helpful time. If there is anything further than we have planned to do that you desire, if you will command, you will find us very obedient servants.

TEMPERANCE STORY PRIZE  
CONTEST

Some months ago the Department of Social Education of the American Baptist Publication Society announced a Temperance Story Prize Contest for stories embodying some facts or principles bearing upon Temperance or Prohibition. One hundred and forty manuscripts were submitted and it required some time for the judges to reach a decision. They have finally announced their award as follows:

\$50. Hansford L. Simmons, McComb, Mississippi.

\$25. Mrs. Homer L. Grice, Box 286, Washington, Georgia.

\$15. Walter W. Hubbard, 515 No. 61st Street, Philadelphia, Pa.

\$10. Miss Amanda M. Hicks, 701 W. Main Street, Turlock, Cal.

It is hoped that these and some other stories of excellence may be published in various journals in the near future.

## ANGIE, LA.

Our meeting closed here Friday with 28 additions. Rev. B. W. Abel gave us an excellent series of sermons.

Rev. D. W. Bishop, to our regret, goes to Bipessey, Ala. He has been a faithful shepherd here and is beloved by everyone. May the blessings of God go with him.

My wife and I arrived here the first Sunday of July. We are to make this our home, as I have accepted the place as First Assistant Principal of the High School.

Angie is a fine place occupied by fine people and we are well satisfied. Surely, here, the field is white unto harvest and reapers are few.

The people need a leader. I have prayed for such a place as I now hold and it makes me realize that God has answered my prayers.

—Geo. H. Bule.

Brother L. D. Howell, who was in Mississippi College a few years back, has more recently attended Mercer University. He is now located in McComb and will probably teach this fall and preach to nearby churches.

## The Baptist Record

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### DOCTRINE AND FELLOWSHIP

If you wish a scripture text for what is said here look at Acts 2:42, "And they continued steadfastly in the Apostles' teaching (or doctrine) and fellowship, in the breaking of bread and prayers". A mighty good sermon is in this verse, if you study it. But it is not the sermon we are after now; it is just the relationship or connection between doctrine and fellowship. Of course everybody knows that doctrine and teaching mean the same thing. One is a Latin word and the other is English. Most of us are a little more familiar with English. Doctrine is the thing that is taught. The teaching may be the act of imparting it. You may say that the disciples continued in the apostle's teaching in that they were constant in attendance upon it. They continued in the apostle's doctrine in that they were faithful in adherence to it and obedient to it. The latter appears more likely here.

Doctrine may be something given as a matter of instruction; or it may be something given as direction for conduct. Or it may be both. Certainly the apostles, like their Lord, had much to teach the people and the early disciples were much in need of the teaching. It can be said to the credit of the early disciples that they were faithful in hearing it and loyal in adhering to it. They continued steadfastly in the apostles' teaching, with the emphasis on acceptance of the truth and devotion to it as the bread of life to them and the hope of salvation for others.

But the point of interest now is that this steadfast continuance in the doctrine was accompanied by a consciousness of fellowship and the experience and practice of it. The words doctrine and fellowship do not occur together by accident. They belong together, are inseparable, in fact, without violence or serious confusion. "What God hath joined together, let not man put asunder." The thing that drew these people together was a common acceptance of the teaching of Jesus and his apostles. They believed the same thing, they held the truth which was taught them as a common possession. Peter, one of these teachers, afterward wrote a letter which he addressed to "them of like precious faith with us in the righteousness of our Lord and Saviour Jesus Christ." It is this that gives him the angle of approach to them, the point of contact with them, and all with one another. John, also one of these teachers, afterward wrote a letter to other Christians in which he said, "That which we have seen and heard, declare we unto you also, that ye also may have fellowship with us."

There is no fellowship like that which results from a common possession of the same truth, a common experience of its saving, and sanctifying power, a common joy in its life giving effects. Faith in Jesus Christ is the basis and bond of fellowship, and acceptance of and adherence to the great truths, all the truths of the gospel, is the ground of Christian unity and co-operation. The law of gravitation is no more active and inescapable than the tie that binds our hearts in Christian love of the same Lord and the same teaching. The fellowship of kindred minds is as sure as the teaching of the Christian truth. You

are drawn toward anybody who teaches it. There is a fellowship of spirit between all who know and confess the truth.

This is what makes Christians gather into groups and form churches. You can't keep them apart. And these Christians will group themselves exactly in accordance with their common beliefs. Those who believe a certain way will gather into Baptist churches. Those who believe another way will become Methodist churches. Those who believe another way will form Unitarian churches. Birds of a feather flock together. Whoever saw jay birds and mocking birds building in the same nest or raising their families together? Like seeks like. That does not mean that they are to fight. That is the way to keep from fighting.

Now just a word gentle reader, "in conclusion", for you remember we started, like a sermon, with a text: All this talk about not making certain doctrines "a test of fellowship" is superfluous, if not worse. Fellowships are founded on doctrines, and, in the Christian religion, they are formed on no other basis. Christians say "We believed, therefore have we spoken." Because we have a common faith and common doctrine, therefore we have a common mission and a common message. We cannot have it otherwise. If two are not agreed they cannot walk together, and surely they cannot work together. The Bible is against hitching an ox and an ass together, and sowing a field with diverse seeds. Clay and iron will not mix and stick. Those who believe in the deity of Christ can't worship with those who don't. Those who believe in the substitutionary death of Christ can't preach and teach with those who don't. This thing of adopting an "inclusive policy" such as was advocated at the Northern Baptist Convention, as opposed to an "exclusive policy", won't work. If you are going to raise cats and dogs you had better have them in separate yards. "Thou shalt not let thy cattle gender with a diverse kind." Lev. 19:19. Fellowship will always depend upon and follow adherence to the truth. Paul exhorts Titus to avoid or refuse a heretic or one who makes divisions. Ti. 3:1. The responsibility for separation is on the one who teaches falsehood. Separation from error is the corollary of fellowship in the truth.

### MYSTERY OF LAWLESSNESS

Again it becomes necessary to call attention to the difference between the King James' version and the American revision. The former says "mystery of iniquity"; the latter, "mystery of lawlessness". It is not a question of which version you prefer, but which is right, which gives the mind of the apostle, and the words prompted by the Spirit of God. Anybody who takes two seconds to look at the original scriptures will not hesitate a moment to say that Paul wrote "mystery of lawlessness", and not "mystery of iniquity". Again there is a distinction with a difference.

Iniquity is a scriptural word, but not in this place. It means something wrong (wrung), twisted, crooked, perverted. It has to do with the character of a person in itself as compared with a proper standard of righteousness. You will find a good example of its use in connection and comparison with similar words in Ps. 32: "Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile".

But when Paul in 2 Thessalonians 2:7 speaks of the "mystery of lawlessness", he is speaking of a distinct attitude of mind which sets itself in defiance of law, which refuses to acknowledge or accept authority, which determines not to be governed by any will outside of its own. It may be said that this is the essential quality of sin. If you want a definition of sin, to know what it is in its inmost essence, you will find it in 1 John 3:4, which in the American revision is translated, "sin is lawlessness"; in the old version, "sin is the transgression of the law". That is what Paul is talking about, the attitude of man to the law

of God, repudiation of authority, ignoring it, despising it, contemptuous of it, disregarding it, resisting it, going against it or across it, contrary to it.

Paul said, "It is already at work". Evidently his age was in many ways like our own. The impatience with authority, the restiveness under control, the resistance to restraint were busy then as they are now. It is an active, pervasive spirit, invading the home, penetrating the school room, resentful of conventionalities in society, declaring its independence, shouting defiantly its scorn of custom, denying the rights of government, intolerant of authority even in religion. It signaled the breaking up of old systems, the decay of strong Roman government, the weariness of the yoke of law whether Jewish or pagan. It threatened the home and the state, and finally brought down everything in one great crash and confusion, when the old civilization perished, the light of learning and control of government departed from Europe, and the world was overrun by barbarians and the earth flooded with darkness. So that historians even to this day grope their way in gloom through the dark ages back to the light of a day that was gone or forward to the dawn that was coming.

Paul would save something from the impending wreck. He tried to save the home by warning against disobedience to parents, by insisting that wives should obey their husbands; by teaching that men should be subject to the powers that be. Above it all, through it all he insisted on recognizing the authority of God, whether voiced in the home, or church, or state, or in his unchangeable word. God is the source of authority, the only final authority. The Lordship of Jesus, the Kingdom of Christ was the slogan of the gospel. This and this alone would save man and the world.

No man needs to prove today the rising tide against authority; the crumbling of control. The will of parents is not consulted in many homes. School men don't ask parents where they will send their children to college; they hold before the boy or girl the dangling allurement of the swimming pool and the athletic field. Is it any wonder that we hear of uprisings and rebellion of students against the faculty and the compromise of student government, a shaky experiment? Who obeys a law that he doesn't like? Do you stop at a railroad crossing? Do you observe the game laws? Do you dip your cattle? Do you uphold the officers of the law in the righteous and fearless discharge of their duty? How hard it is to apprehend and convict a criminal. How few serve out their sentence.

And the tide of lawlessness rises, the resistance to authority continues until religious teachers and preachers refuse to be bound by the Word of God. They will believe only such of it as suits them; they will obey only so much of it as they fancy. Authoritative? No; they will have no authority but their own reason. They will acknowledge no obligation but their own will. To the winds with the will of God. They do not accept Genesis, nor anything else which does not harmonize with their own theory. They will listen to the siren voice of science; they will daily with the nymphs of philosophy. Do not ask them to stop their ears with wax, nor lash their minds to authority like Ulysses to the mast. If the ship goes on the rocks, well it is a brave adventure, and that's an end of it. The mystery of lawlessness is at work. It is working hard and everywhere. What shall the next step be?

Well, Paul tells us something about that, in this same chapter. He says in his time the spirit of opposition to authority was present and active, but it was not victorious. He says, "There is one that restraineth now, until he be taken out of the way". Again, "And now ye know that which restraineth". He probably referred to the strong arm of the Roman government which held the world together and the forces of lawlessness in control—temporarily. But that will not last always. The man of sin (lawlessness) will be revealed, the Napoleon of Anarchy will appear.

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Thursday, July 24, 1924

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the impending time by warning us; by insisting that we; by teaching powers that be. Waited on recognition; other voiced in his unchangeable authority, the word of Jesus, the word of the gospel. man and the

the rising tide of control. The in many homes, where they will stay hold before measurement of the field. Is it any days and rebellion and the coming a shaky experience? He doesn't like? Is it? Do you dip your cattle? the law in the of their duty? convict a criminal sentence.

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g about that, in this time the spirit present and active, says, "There is one to be taken out of the world. The temptation of Jesus shows that there is a personal devil at work among men. The result of that temptation will show us which will triumph, sin or righteousness. Jesus again got the victory before his crucifixion and said, "Now is the judgment of this world; now is the prince of this world cast out. His crucifixion and resurrection turned the tide; from henceforth he will draw all men unto himself". Resistance to authority is doomed. But the final and complete

shevism? That resistance to all authority, that destroyer of customs, conventions, ideals, that rampant beast that snarls at every constituted government, whose hunger will not be appeased until it can by its emissaries overthrow all constituted authority in every land. What is coming? When? Who knows? But Paul says, "And then shall the lawless one be revealed, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming". You will know more about it—after it happens.

### MYSTERY OF LAWLESSNESS No. 2

In the previous article we have spoken only of lawlessness and not of mystery. It may be fitting to say a word about the mystery of lawlessness. That is a favorite word with Paul, and we can hardly understand it without some comparison with his use of it in other places. It does not ever seem to mean a matter that is vague, uncertain, undefined, poorly understood, mysterious; but a thing that is an absolutely closed secret except from one point of view, except by divine revelation and understanding of God's purpose. It is like a new idea born into the world or into men's minds, a thing that had never been there before, and would never have been conceived, except for the manifestation of it in the program and purpose of God.

Thus he speaks of the "Mystery of God even Christ", by which he means that God is unknowable in any saving and satisfying way except in the person of Jesus Christ. He speaks of the mystery of the Gospel, by which he means that the plan of salvation, the method of approach to God of reconciliation and fellowship with him, is a closed door, until it is made known in Jesus Christ. And then all is luminous and plain.

Again, he speaks of the riches of the glory of this mystery, the sanctifying potentiality of the gospel, as Christ in you, the secret of the indwelling Christ, which becomes the hope of glory. Similarly Paul speaks of the inclusion of the Gentiles in God's plan of salvation as a mystery hid from generations and ages, but now gloriously revealed through his apostles and prophets. Also he speaks of the mystery of Godliness, the newly revealed or discovered way by which struggling, failing, despairing men may become Godly, different from and contrary to any of the world's ways of getting to be good. There are other places where the word is used which are worthy of investigation, but we must get to the one at the head of this article: The Mystery of Lawlessness.

The mystery of lawlessness is a decided contrast with the mystery of godliness and excites attention. There is no question that the fact of lawlessness, the presence of sin in the world has been an unexplainable mystery through all the ages. Where did it come from? Who made the devil? Why does God permit sin? How can he allow it to continue? Is it according to His purpose and plan or is it here because God can't help it? Why should anybody wish to sin? Why doesn't everybody want to do right? Why should anybody resist God? Why is it hard to do right? Why does it seem impossible? What is going to be the upshot of it all? Will sin go on forever? Is the world now getting better, or worse? Who can explain this riddle of the universe? Which shall triumph, good or bad? Righteousness or lawlessness?

The Bible in general and Paul in particular throws at least some light upon it. The first chapters of Genesis show us how sin got into the world. The temptation of Jesus shows that there is a personal devil at work among men. The result of that temptation will show us which will triumph, sin or righteousness. Jesus again got the victory before his crucifixion and said, "Now is the judgment of this world; now is the prince of this world cast out. His crucifixion and resurrection turned the tide; from henceforth he will draw all men unto himself". Resistance to authority is doomed. But the final and complete

triumph is not yet. We live on in the midst of sin.

But Paul got the vision of the purpose of sin and of its final destruction. He knew that only by the presence of sin in the world could the mercy of God be brought into exercise and evidence. Only on this condition could we apprehend the height and depth and length and breadth, and know the love of God that passeth knowledge. Only in this way could God make known through the church his manifold wisdom to the principalities and powers in the heavenly places. They could never know God in the fullness of his love and holiness and righteousness except by this plan.

You can never know the power of God, if nothing ever rises up to resist it. You can never measure the depth of his love, or the tenderness of his mercy, if there is no lost soul to provoke his compassion. You cannot measure the holiness of God unless it expresses itself in condemnation of wrong.

But the secret is not fully understood unless you get Paul's forward look to the coming of Christ and the overthrow of the lawless one, whom he shall slay by the breath of his mouth, and bring to naught by the manifestation of his coming. The questions you have asked about the continuance of sin will be answered. The inquiry as to whether God cares shall fade away. His attitude toward sin will be disclosed. His ability to deal with it will no longer be debated. The mystery of God is finished.

### REDEEMING A LIFE

A few months back the daily papers carried the story of a poor orphaned boy somewhere in West Tennessee who was a hopeless cripple because his feet were twisted so badly out of shape that it would never be possible for him to walk. He thought of himself only as a dependent member of the community for life, one who would look to the public for support, never able to do a man's work. But some people who saw the boy from day to day were smitten with pity and planned to send him to an institution where skilled surgeons would do what they could to set him free. They put him on the train and sent him away alone, and almost forgot him after a few weeks. But after a great while he came back walking and leaping, and praising God and thanking the people who had lifted him to his feet and set him going in life.

This was one way to redeem a life, to save a life from waste and uselessness; a little help given at the right time and in the right way. This is not a solitary occurrence. It is happening in hospitals where people are being rebuilt, restored to health and home and work. That is the business of a Christian hospital and the joy of a faithful surgeon and physician. But this is just one way in which a life may be redeemed; there are many other ways, or opportunities if you choose to use that word. You have seen young people with, not only their feet bound, but their minds shackled with the limitations of ignorance and purposelessness and low ideals, whom somebody had given a lift at the proper moment, helping them to go to school where their minds and souls expanded, and they became fine men and women, walking with high aim and purpose, running upon helpful ministries, singing at a great Christian task, fulfilling a lofty mission in the world, in the Kingdom of God. Have you ever had a share in putting somebody on his feet in this way and speeding him in his purpose and call to minister to others.

But there are so many ways of redeeming a life. Every soul that is redeemed begins a redeemed life. But we are not going into that now. We are thinking of certain specific cases, certain glorious opportunities which have recently been brought to public attention. At the last meeting of the Foreign Mission Board, 95 young men and women applied to be sent as missionaries to fields which are calling and suffering for their help, but were turned back because the

Board had no funds with which to send them. Here are ninety-five disappointed hopes, ninety-five disappointed lives of people who have prepared themselves for the work, were recommended for it, but who cannot go because the Board is without the necessary funds. Their life purpose is frustrated and they are turned back to wait unless perchance somebody is willing to loose the cords that bind them, to redeem their lives from disappointment, and send them rejoicing on their mission of mercy to lost men and women in other lands.

Old writers and speakers used sometimes to tell us of a man who watched the selling of a slave on the block, and, in his compassion paid the price and then set the slave free. Has it struck you that it may be possible to redeem a life by making it possible for one of these young men or women to be free to carry out the purpose which the spirit and compassion of Christ have formed in him? Isn't it really a more worthy thing to thus free these people for the task to which God has called them than to heal the feet of a cripple child even? Maybe we could sing better than the song and understand the meaning of the prophet: "How beautiful upon the mountains are the feet of him that bringeth good tidings".

It is possible, yes it is possible for Southern Baptists to deliver everyone of these young people from this disappointment, to redeem their lives from destruction, from being wasted. Some of them are treasuring the purpose in their hearts, and still praying and hopeful that the way may be open. Have we in our hands that which will free them to fulfill the call of Christ?

Dr. C. A. DeVane of Cedartown, Georgia, succeeds Pastor D. I. Purser at Alexandria, La.

Mansfield Church, H. R. Holcomb, pastor, sends one of the missionaries to the foreign field which the Board in Richmond had on the waiting list.

A negro was lynched last Saturday near Scooba in Kemper County charged with attempted assault. This is the first lynching in the state for twelve months.

Dr. W. C. James, who has been Secretary of the Southern Baptist Education Board from its organization, has resigned to accept the presidency of Bethel College in Kentucky.

The First Church in Biloxi will lay the cornerstone for their new building August 3rd. Addresses will be delivered by Drs. M. A. Jenkins of Abilene, Texas, and R. B. Gunter of Jackson. Contents of the old stone and added material will be placed in the new one. Other visitors expected are J. L. Boyd, J. E. Byrd, and W. A. McComb.

The Sumner Church has recently had with them in a meeting Rev. T. J. Barksdale of the Calvary Church, Louisville, Ky., who did the preaching and Rev. W. W. Grafton of Laurel led the singing. They were a great blessing to the church and community. There were twelve additions to the church during this meeting.

Gospel Singers Mr. and Mrs. J. L. Blankenship of Dallas, Texas, are at present engaged in a great meeting with the First Baptist Church of Frost, Texas. They have just closed a splendid meeting with Pastor M. L. Fuller and the First Baptist Church of Athens, Texas, which resulted in more than seventy additions to the church.

Missionary Ingram, president of the Baptist College in Sao Paulo, Brazil, where a revolution seems to be in progress, says in the Baptist Standard that it is due to resistance of the people to a president who holds office in spite of a majority vote against him. He is described as a rabid and fanatical Catholic who is a usurper of authority. It is difficult for the American daily papers to get any news from Brazil.

## MUSIC AND MUSICIANS

### Ancient, Apostolic and Post-Apostolic

By Ernest O. Sellers

The beginnings or origin of music is lost in the dimness of antiquity. While historically much is said about the use of music, even from the dawn of Creation when the "morning stars sang together", yet, considered from its technical and scientific sides, music as today understood was the slowest to develop and the last of the fine arts to receive permanent and authentic record and expression.

Every ancient race furnishes us with an abundance of records about its use of music. But with the exception of the Greeks in none of these records do we find much that satisfies. Even the Greeks most perfectly and fully expressed their emotions and sensuous nature in the cold marble of their statuary. Their music was chiefly a sort of musical recitation with the melody as a mere accessory.

What the ancient methods of notation were, how their songs were passed on from musician to musician other than by audible repetition, or what were their melodies are matters about which nothing authentic is known. We do not possess even one authentically attested melody as far back as the Apostolic days.

The words of songs, as sung by nearly every race possessing cultural literature, are easily accessible. Especially do we have an abundance of the materials of sacred song as sung by the Hebrews. The Psalms, Miriam's song at the Red Sea and the like, will forever furnish, even as in the past, inspiration to those who seek to praise Jehovah, Christian as well as Jew. It is not at all improbable that the work of reformation and the establishing of Hebrew music performed by David, in the eleventh century B. C., influenced the Greeks in the days of their later glory.

Music in nearly every record is first and foremost associated with the worship and praise of the Supreme Being. That it was used in connection with war and social observances also we know but its chief expression was in matters religious and its leadership was in the hands of religious leaders.

The Biblical references to music are many and easily followed by reference to any concordance. An interesting record is of the organization of a woman's chorus found in the fifteenth chapter of Exodus. The Jews returning from Egypt probably sang the melodies of their youth and childhood but David in his work above referred to gave to their music its distinctiveness.

Eusebius tells us that Mark taught the Egyptian converts to chant their prayers; Chrysostom informs us that the Apostles wrote hymns. Romanus says that the twenty-third Psalm was sung at meals in the time of Paul, and Tertullian is authority for the information that in the washing of hands at supper the early Christians were requested, as the basin was passed, to sing each in his turn the praises of God. Thus we infer that there was probably developed a folk or common song peculiar to the Apostolic days.

This policy of finding the chief expression of music in connection with religious matters was continued down to the Middle Ages. Music, as we now know it, owes its permanence and development to the Christian church. Had it not been for the church, through its accredited leaders who were enthused by the spirit of worship and praise, devoting its attention to this God implanted instinct within the human breast, we would not be musically where we are today.

Even as every age has had its own appropriate and uppermost art so our present age has gone far beyond all others in the development of its music. But every present day musician needs constantly to be reminded from whence he came, who directed the musician's earliest footsteps and whence came the inspiration that has impelled them onward to their present attainments.

In the first centuries of the Christian era the chanting of Hebrew canticles, psalms and the Scripture predominated. But with the ever increasing number of converts with their new ex-

periences and the final establishment of the Christian faith as the official religion of the empire ornateness crept into the services. We are told that at first the new converts were not allowed to sing until after their baptism. A decree at Antioch, in 379 A. D. was to the effect that none but the men should sing the psalms thus excluding the women.

In A. D. 481 a council at Laodicea ordered that only "clerks" were to sing in the services. Clerks that possessed good voices were at once in demand. Though not paid for their services still the more fortunate ones secured places of prominence, certain perquisites and were fawned upon especially when they began to introduce florid ornamentation and cadences into their singing. Here we see the seeds of modern paid church singers. (To be continued later)

Baptist Bible Institute,  
New Orleans, La.

## THE PREACHER PLAYING POLITICS

Much has been said and written about the "Preacher in Politics", alluding to the part the preacher should or should not play in civic affairs. It is not the purpose of this article to further the discussion from this viewpoint but to call attention to what seems to be an increasing tendency on the part of some preachers to play the politician in denominational affairs. The writer has been in position to observe this for the past twenty years in church, Association, and Convention proceedings and regrets the necessity of speaking of it but feels that it must be done.

### In the Churches

When it is announced in the public press that a church is without a pastor, the pulpit committee is deluged with letters from preachers seeking the place. Many write directly to the committee, while others go at it in a little more modest way by writing to the retiring pastor or some one else to put his name before the church. If the "job hunting" preacher is fortunate—or may be unfortunate—enough by this manipulating to land the job, he announces through the press that he has been led of the Holy Spirit to accept the call to the church in question and will begin work on a certain date. He is not on the new field very long before here comes the announcement that he is moving to some other field and this, too, is under the leadership of the Spirit. To the writer it is remarkably strange why the Holy Spirit makes the union of some churches and pastors so short and keeps some preachers on the move all the time. We have always somehow had an idea that He knows the field and what preacher is best fitted for that field, and will certainly bring them together if his leadership is sought and followed. We have always been reluctant in recommending preachers to churches, because of an unfamiliarity with conditions, and the preacher's ability to meet these conditions. Our invariable advice to a church is to steer clear of the "job hunting" preacher and follow the Spirit's guidance. The long pastorates, as a rule, are those in which the most constructive and lasting work is done and this should prove that the Holy Spirit is not in the union of many pastors and churches. Political manipulation brings it about.

Another thing, sometimes this correspondence by the preacher begins before he says anything to the church of which he is pastor. After the courtship with the church he is seeking is gone through with and the marriage relation entered into, then he seeks a divorce from the church to which he says the Holy Spirit married him but a short time ago. This looks mighty like a case of spiritual bigamy. Has a preacher any more right to enter into a courtship with another church when he is already married to one than he has to enter into a courtship with another woman when he has a living wife? Would not the more righteous way be to get a divorce first? And let us not forget that there is but one scriptural ground for a divorce. The writer lives neighbor to a pastor who recently corresponded

with one of the most prominent churches in the South, seeking to become her pastor and one of the members told us the church refused to consider him because he wrote too many letters. So far as we have been able to ascertain he has not said a word to the church of which he is now pastor about wanting to leave. Poor church, living with a pastor, who does not want her.

### In the Association

The church is not the only place in which the political, self-seeking spirit manifests itself. In our associations it is not a thing unheard of for preachers to seek places on committees themselves or to get those on committees whom they can use to further their interest. The writer has in mind one instance in which a preacher was on a nominating committee and nominated himself as the association's representative on the State Board. In another instance the nominating committee read their report and named a certain brother as a member of the State Board. The moderator of the association had the adoption of the report held up until he could confer with the committee and had his own name substituted. If there are any honors to be bestowed it seems hard for us to "prefer one another" and to remember the words of our Master: "He that exalteth himself shall be abased". The political preacher will have his downfall sooner or later. He cannot cover himself up. What he does will come to light.

### In the Convention

From the denominational papers we are glad in the conclusion we reach that the Mississippi Baptist Convention is freer from politics than many of the other states but still we are not clear by any means. We rejoice again in the feeling that we are becoming clearer of the tricks of the politician and doubtless these will soon be reduced to the minimum.

In the recent Southern Baptist Convention a thing occurred over which the brotherhood is a bit agitated and that smacks of politics. This was the removal of two of our honored brethren from the general boards on which they had served faithfully and efficiently for many years. No reason has been assigned from any source as to why these changes were made. So far as information is obtainable the brotherhood of the state was entirely satisfied with the services of these two brethren and the Secretary of one of the Boards expressed surprise and regret at the change in the membership of his Board. In justice to these brethren the writer feels that an explanation is due them if anyone is in position to make such an explanation. It is not right for them to be dropped without knowing the reason why. Was it merely a case of political manipulation?

We conclude with a suggestion which, if carried out, will avoid such dissatisfaction in the future relative to the representatives on the general Boards. Let it devolve upon the Nominating Committee of our State Convention to name these representatives. This will be more democratic and will be carrying out the same principle on which we operate in the make up of our State Board and will leave no opening for anyone to play the politician in the greatest gathering of Southern Baptists.

—Observer.

The Amazon Valley Baptist Faith Mission with headquarters at Murray, Kentucky, has adopted the policy of forbidding its missionaries to serve as pastors of Brazilian churches except temporarily in emergency, requiring the churches to have and support native pastors. No mission money is to be spent for Bibles, books, schools, buildings, publishing houses or any other institutions except such as are designated for these objects. The purpose of all this is to develop independence, self-government and self-support in the native churches. These things have not been adopted as the policy of our Foreign Mission Board in Richmond, but the shortage of funds has resulted in practically the same thing. There seems to be more than one way of arriving at the same program, one voluntary, the other involuntary, maybe both from the Lord.

## Convention Board Department

R. B. Gunter, Corresponding Secretary

### Thos. J. Norsworthy

The writer participated in the ordination service of Rev. Thomas J. Norsworthy Wednesday evening, July 16, in the First Baptist Church of Meridian, Mississippi. Brother Norsworthy was baptized Sunday, the 13th, by Dr. L. R. Christie, pastor of the First Baptist Church at Meridian, appeared before the ordination council Monday, the 14th, and was unanimously recommended to the church for ordination as a Baptist minister.

Brother Norsworthy is the son of a Methodist preacher, R. D. Norsworthy, who was for many years a prominent and influential minister in the Mississippi Conference. His son, Thomas J., was educated in the high schools of Meridian, Mississippi, and finished at Cooper's Institute.

Brother Norsworthy was licensed to preach June 18, 1890, by the Methodist Conference and began his work in the Conference the same year. In 1900 he entered the evangelistic work, in which line he met with great success.

Testimonials from various persons in the Methodist Conference indicate that he was held in very high esteem, also articles from different towns, written by editors, indicate that he is very studious, affable, progressive, influential, and above the ordinary as a preacher.

He stated to the council and to me personally that in joining the Baptist Church he has no complaint to make against the Methodist denomination which, he says, was always good to him and have heartily indorsed him. He said he has been troubled for nearly twenty years and has often felt it his duty to join a Baptist church. His choice has been voluntary after much deliberation. It has been a matter of conscience, he says. He did not make his intentions known to some of his dearest and closest relatives until after he had already been baptized.

We believe from the knowledge which we have that Brother Norsworthy will render most acceptable service to the churches needing revival meetings and also to the churches needing pastors. We believe that his work will be both progressive and constructive in the light of the recommendations and information in hand. We conscientiously and cheerfully recommend him most heartily to the brotherhood, praying God's leadership and rich blessings upon him.

### The Task Ahead

We are beginning now to acquaint our people afresh with the task which is ahead of us for the next five months. We trust that everyone will read carefully the information which is being sent out from the office. We are trying to leave out any superfluity, giving simply information which our people should have.

Dr. George W. McDaniel, president of the Southern Baptist Convention, also pastor of the First Baptist Church, Richmond, Virginia, makes the following comments concerning the district associations. His words are as follows:

"Especially should the District Associations be utilized for completing the Baptist 75 Million Campaign. The committee charged with the responsibility of caring for this movement has asked that the most desirable time be given to this important matter. At least one hour should be devoted to the 75 Million Campaign. Call the people back to what they undertook under the guidance of God in 1919; make to live again in their minds that mighty and significant movement; tell them the blessed results, direct and indirect, which have attended our labors in the past five years; impress upon them the serious situation on account of oppressive denominational debt; show the whitening harvest fields awaiting the Baptist scythe; appeal to every subscriber to keep his personal honor and maintain

his denomination's credit; urge all non-subscribers to lend a hand in this time of need and opportunity; ask those who have paid in full to keep on contributing, and by every honorable and wise method inspire the people to finish worthily what was so nobly begun five years ago.

"Busy men will have to give their time to this work. Those who are loaded will have to take on additional loads. There is no other way known to us. In this high day of Baptist opportunity and obligation no one should decline to render the service requested of him. We had better die sooner and do our utmost for the Kingdom in the brief span. We do not live in years but in deeds. It is not a question of how many years we lived, but it is a question of how many burdens we carried, how much energy we expended, how much of our lives we invested for Christ."

We do well to give heed to what he has to say. Dr. McDaniel has already proposed to give, in addition to his regular contributions, one month's salary to the Campaign.

Dr. W. Y. Quisenberry brought the matter to his attention and he cheerfully responded. There are others who are responding to Brother Quisenberry's proposition. Reverend J. N. Miller of Centreville was the first in Mississippi to say he would give a month's salary. One other preacher, however, had previously stated that he would add \$500.00 to his pledge. This is simply a voluntary matter. The request Dr. Quisenberry makes is not unreasonable. No person is urged to do this but if he is able he simply helps to guarantee victory in the Campaign. We had intended to start what we prefer to call a "Second Mile Band", composed of those who make payments in addition to their pledge and after their pledges have been paid. Quite a number are already doing that. If this number is sufficiently increased it will help to make up for the losses sustained by death, removals, etc. We shall show a spirit of the Tekoites who would not stop with building one part of the city of Jerusalem but "builded again another piece". If all of our people will work as hard at this task as Brother Quisenberry is we shall raise more than our quota.

### Regular Payments

It is exceedingly important that all the churches make regular monthly remittances to the Board Office. Delay in making payments now will simply increase the burden at the close of the year and render more uncertain the victory which every Mississippi Baptist should make certain. If you have not paid in full begin now to make your payments by the week or by the month. If you have paid in full and can come again, now is the time. No one should weaken. We must gird ourselves as becometh children of the most high God. We will do well to take a little time for looking at ourselves as we believe God Almighty is looking at Southern Baptists now.

Dr. William Russell Owen of Macon, Georgia, seems to have created a breeze in the B. Y. P. U. Convention at Denver last week. Among other things he is reported as saying:

"Five per cent of the church members do not exist; 10 per cent of them cannot be found; 25 per cent of them never go to church; 50 per cent never contribute a cent to the Kingdom of God; 75 per cent never go to a weekly service; 90 per cent do not have family altars established in their homes, and 95 per cent never attempt to win a new recruit to Christ."

There were said to be approximately 2,250 delegates present.

### COME TO THE COAST!

S. G. Posey, Biloxi

Everybody would like to come. The people of the Coast would like to have you come. The Mississippi Baptist Assembly to be held at the Gulf Coast Military Academy August 1-8 will give you an opportunity to come and more. It will afford you a rare opportunity to have an outing with a worthy objective. The Assembly program includes both playing and praying; recreation of body and ideals; perspiration for the body and inspiration for the spirit, all of which are necessary for a healthy mind and happy life. Under the influence of Christian people, surrounded by the beauties of nature, and led by some of our most consecrated Christian workers, the time spent will surely prove not only pleasant but profitable.

In coming to the Coast for the Assembly, don't forget that Biloxi, the Queen of Mississippi's Coast cities, is only six miles east of the Military Academy and that all Biloxi extends an invitation to you to visit our city. The First Baptist Church is especially anxious for you to see our new church, which is now under construction on West Howard Avenue. We expect to lay the corner stone on Sunday afternoon, August 2, which is during the Assembly, to which the entire Assembly is invited. One of the most interesting programs ever rendered in Mississippi will be presented at this service.

### MISSIONARIES SENT BY SPECIAL GIFTS

Through a gift by Miss Varina Brown of Anderson, S. C., the Foreign Mission Board of the Southern Baptist Convention, has just been enabled to appoint ten young missionaries, Miss Brown agreeing to equip and provide the sailing expenses of the workers as well as to support them after they reach the foreign fields. Five other missionaries are provided for on the same terms by as many churches in various Southern states, thus making it possible for the Board to send out a total of fifteen new workers on this basis of private support at a time when it was not able to appoint any new workers on its own account, by reason of its great debt at the banks and expense of maintaining its workers already on the field.

Included in the list of workers to be supported by Miss Brown are Dr. Mansfield Bailey, surgeon, Nashville, Tenn., who will go to the Baptist Hospital at Wuchow, China; Rev. J. S. Richardson of Arkansas and Miss Della Black of Oklahoma, who will marry soon and go to Africa; Mrs. W. W. Enete of Missouri, who will go to South Brazil; Rev. and Mrs. P. E. White of North Carolina, who are assigned to Interior China; Rev. I. N. Patterson of Alabama and Mrs. Patterson (nee Miss Sarah Lee Bobo) of South Carolina, who are assigned to Africa; and Rev. F. T. N. Woodward of North Carolina and Miss Mabie Williams of Alabama, who will marry, and go to South China.

The workers who will be equipped, transported and supported at the expense of local churches are Mrs. Mansfield Bailey, formerly Miss Ethel Ray Stoermer of Owensboro, Ky., who will be supported by the First Church, Owensboro, while she serves as a nurse at Wuchow, China; Miss Rosalie Mills of Tulsa, Okla., who will marry D. P. Appleby of Missouri, and go to South Brazil; Mr. Appleby of Springfield, Mo., will be supported by the First Church of that city while he labors in South Brazil; Rev. W. W. Enete of Mansfield, La., will be supported by the First Church of that city as he labors in South Brazil; while Miss Euva Majors, who goes to South China, will be supported by the First Church of McKinney, Texas, her home town.

The new appointees will sail for their fields either late this summer or in the early fall.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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MRS. FRED HAMMACK, *Mission Study Leader*, Flora  
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If you are reading your Baptist Record these days you are noting what splendid inducements our Brother W. A. McComb is offering each of us who will attend the Mississippi Baptist Encampment at Gulfport. Let us begin right now to plan for a vacation during the first week in August; and plan to spend the week at Gulf Coast Military Academy, and take in all the good things that are being prepared for us. Write for reservations at once. Address "Gulf Coast Military Academy", Gulfport, Mississippi.

This has been a busy week in the office. The literature has been sent to each local organization in the state. The package contained the new Year Book, State W. M. U. Minutes, Dr. Gunter's Catechism; and a letter to each society—Please READ it!—your Secretary sent report cards and program of the Encampment at Gulfport. This gives each society sufficient literature to build programs for the year to come. This added to your Royal Service, World Comrades, Home and Foreign Fields and Baptist Record will make each woman of us intelligent. We are told that information begets inspiration; and then follows consecration. I am sure we are each one going to do our best for the Master.

Some societies need more than one copy of the Year Book. We gladly send copies to each circle; if we have not sent yours, please call on us. Then some individual women like to have a copy of their own. Headquarters cannot furnish sufficient free copies for each of us to have one; but by sending ten cents to this office we shall gladly supply your need.

Dear President: Will you be sure to read the letter sent your Society this week in your care, to each member of the society? And then pass it on to each woman in your church? You will I am sure realize how important it is to get this letter before each woman in the state who claims membership in a Baptist church.

**Associational and Zone Rallies.** The rally days have proven well worth while during this passing quarter. Quite a number of them have answered our Young People's Leader's request, and given the program over to the Auxiliaries. Madison County held their Rally in Flora July 8th. The Sunbeams, G. A.'s and Y. W. A.'s edified the crowd. Miss Traylor was the speaker of the occasion. On July 14 Tutwiler entertained their Zone Rally. Officers for the ensuing year were elected. Mrs. Syd Rainwater called her Rally—Tunica and Coahoma Counties—at Lyon on July 8th. How the women came! How they put themselves into the Lord's Work the full day. It was the privilege of your Secretary to be present and speak to them. The following day Mrs. Guy Waldrop called her societies and Auxiliaries together at Merigold; here again it was the privilege of your Secretary to look into the faces of earnest hearted sisters who long for the campaign to come to a glorious fruition. They did not hesitate to accept their July quota on the balance of the Campaign. May the dear Lord bless them every one.

## "Going West"

This is what our soldier boys said when they had finished the fight and were passing into the Great Beyond.

One of our missionaries, Elizabeth Kethley, has not finished her fight. Indeed those who note her enthusiasm say it seems that it is but just beginning. Her eyes, her heart, her soul, her all are turned toward far away Shanghai, where she has faith to believe there will yet be accomplished through the goodness of her Lord, certain work through her humble efforts.

Providence permitting she will leave Jackson on the morning of August 8th and go to San Francisco, from which port she will sail on the President Cleveland August 19th. A steamer letter addressed care this vessel and sent to reach San Francisco before the 19th will reach her. There are friends throughout the state who will want to send a letter; for so many loving hearts are rejoicing with her that she is fully restored to her health and is ready to go back to chosen field.

Through the kindness of a brother, your Secretary will go with her to San Francisco. She feels that her two weeks' vacation cannot be spent in a more helpful way. We are looking forward to the return already when we shall have renewed strength of mind and courage for the Fall Campaign.

## Alabaster Boxes

The Alabaster boxes have come to the office. If you are ready to make sacrificial gifts each day, each week, even though they be small, one of these pretty boxes with its mottoes from Scripture, sitting on your dresser or mantel will be a splendid reminder and help. They are free. Send for them. Use them to the glory of our Lord. Of course the gifts are intended for the Campaign.

## SOME RECOMMENDED STUDY BOOKS

The eight books which have a star in front of them may be ordered from Baptist Sunday School Board, Nashville, Tenn. All may be ordered from Baptist Foreign Mission Board, Richmond, Va. The price includes postage.

### Senior Books

China's Real Revolution (Paul Hutchinson)	50c and 75c
Ming Kwong—City of the Morning Light (Mary Nine Gamewell)	50c and 75c
China's Challenge to Christianity (Lucius C. Porter)	50c and 75c
*A Decade of W. M. U. Service (Margaret M. Lackey)	40c and 60c
From Strength to Strength (Lackey)	30c and 60c
Of One Blood (Robert E. Speer)	50c and 75c
Cuba for Christ (Lawrence)	60c
The Child and America's Future (Stowell)	50c and 75c
Southern Baptists and Their Far Eastern Missions	15c and 25c
*Manual of W. M. U. Methods	50c and 75c
*Talks on Soul Winning (Mullins)	40c and 60c
Stewardship and Missions (Cook)	35c and 55c
Woman and Stewardship (Ellen Quick Pearce)	25c
In Royal Service (Heck)	60c
Veterans of the Cross (Lunsford)	\$1.50
Laborers Together (Lackey)	\$1.00

## The Why and How of Foreign Missions

(Brown)	50c and 75c
Missionary Messages (Love)	50c and 75c
Baptists in Italy: Their History and Work (Chiminelli)	50c and 75c
Oak and Laurel (Mrs. F. W. Withoft)	40c and 60c
*The Plan of Salvation (Crouch)	40c and 60c
Home Letters from China (Gordon Poteat)	\$1.50

## Bible Study and Prayer

*All the World in All the Word (Carver)	40c and 60c
Bible and Missions (Montgomery)	50c and 35c
*How to Pray (Torrey)	5c and 75c
*Intercessory Prayer (McClure)	30c and 60c
*A Book of Daily Devotions (Crumpton)	\$2.00
Studies in the New Testament (Robertson)	60c and \$1.00
Quiet Talks on Prayer (Gordon)	\$1.25
Quiet Talks on Power (Gordon)	\$1.25
The Bible a Missionary Message (Carver)	\$1.50

## Y. W. A. Books

Ming Kwong—City of the Morning Light (Gamewell)	50c and 75c
China's Real Revolution (Hutchinson)	50c and 75c
Dramatized Missionary Stories (Russell)	\$1.00
Cuba for Christ (Lawrence)	60c
From Strength to Strength (Lackey)	30c and 60c
Henry Martyn—Confessor of Faith (Padwick) (Reading)	\$1.50
Book of Missionary Heroes (Mathews) (Reading)	\$1.50
A Great Heart of the South (Poteat) (Reading)	\$1.00
White Queen of Okoyong (Livingston) (Reading)	\$1.25
Wonders of Missions (Mason)	\$2.00
Stewardship of Life (Agar)	75c
The Larger Stewardship (Cook)	\$1.00
The Ministry of Women (Robertson)	50c and 75c
Talks on Soul Winning (Mullins)	40c and 60c
Training for Leadership (Powell)	40c
In Royal Service (Heck)	60c
New Life Currents in China (Gamewell)	50c and 75c

Baptists in Italy: Their History and Work (Chiminelli)	50c and 75c
Ann of Ava (Hubbard)	50c and 75c
The Moffats (Hubbard)	50c and 75c
Study and Reading Books for G. A.'s and R. A.'s Chinese Lanterns (Mrs. Minna McEuen Meyer)	50c and 75c
Young China (Handbook for Leaders, Mary Gardner Kerschner)	60c
Torchbearers in China (Mathews and Southon)	50c and 75c
The Honorable Japanese Fan (Applegarth)	40c and 65c
The Bells of the Blue Pagoda (Cochran)	\$1.75

Tales of Great Missionaries (Serrell)	\$1.25
Fifty Missionaries Heroes Every Boy and Girl Should Know (Johnston)	\$1.25
Jungle Tales (Musser)	\$1.50
More Jungle Tales (Musser)	\$1.50
The Honorable Crimson Tree (Ferris)	40c and 60c
Junior Mission Stories (Applegarth)	\$1.75

(Continued next week)

## B. Y. P. U. Department

*"We Study That We May Serve"*

Auber J. Wilds, Field Secretary

## STRINGER

Stringer Church has organized two B. Y. P. U.'s, a Senior and Junior. Both unions are well organized, the Senior having been in force for two years, and while the Junior is young, we have every prospect of a splendid work of training. The Seniors have twenty-five members and the Juniors sixteen, but we hope to keep growing not only in number but in spirit.

The Baptist revival begins at Stringer Church July 12th with Rev. A. L. O'Briant assisting the Rev. W. E. Meadows, pastor, and Mr. L. D. Bassett from Newton conducting the singing. —Mrs. G. H. Hosey.

## The Mathiston B. Y. P. U.

The Senior B. Y. P. U. of Mathiston, Miss., has a total enrollment of thirty-two members.

July 6th the Union elected new officers. The following were elected: Myrtle Hicks, President; Gladys McPhail, Secretary and Treasurer; Jeffie St. Clair, Vice-President; Gennellah Willingham, Corresponding Secretary; Catherine St. Clair, Chorister; Sudie Pearl McPhail, Librarian; Claudia Mae McCain, Pianist. Elga Willingham, Thelma Malone, and Iona Malone were appointed as group captains.

We are working for the fifty dollar Library that is to be given to the B. Y. P. U. that organizes three B. Y. P. U.'s and takes the Study Course. We are to begin the Study Course July 27th and have organized one B. Y. P. U. and it is moving on nicely.

Each group Captain has "quarreled" at each member of his group to read his Daily Bible Readings each day and not read the parts on program during the past quarter. We are beginning to think that "quarreling" does good some times for we have two nice honor rolls.

Honor Rolls of Daily Bible Readings: Mary Sue Carroll, Catherine St. Clair, Iona Malone, Mr. Booth, Vernon Brooks, Elga Willingham, Sudie Pearl McPhail, Thelma Osawalt, Mrs. Booth, Eleanor Ellis, Eddie Ray Edwards, Cedric Adams, Mattie V. Hicks, Aleene Wooten, Gennellah Willingham, Annie McPhail, Colon Woods, Minta Mele Wofford, Mr. John McDowell, Gladys McPhail, Lee McPhail, Myrtle Hicks, Jimmie Greer Harvey, Therman Clegg, Wilma Clegg, and Jeffie St. Clair.

Honor Roll of those taking part on program without using books: Eddie Ray Edwards, Thelma Osawalt, Vernon Brooks, Cedric Adams, Annie McPhail, Sudie Pearl McPhail, Mattie V. Hicks, Mr. Booth, Aleene Wooten, Mrs. Booth, Mary Sue Carroll, Gennellah Willingham, Catherine St. Clair, Elga Willingham, Gladys McPhail, Myrtle Hicks, Lee McPhail, Minta Mele Wofford, and Jeffie St. Clair.

## Montrose

Our B. Y. P. U. that was organized a few months ago is still progressing. The meetings are well attended and much interest is taken in it, and the programs are well rendered.

The following names were the ones to receive their diplomas the first Sunday in June: Mrs. James N. Tait, Coit Woodham, Ilva, Lillian, Elise and Irene James.

The members of the B. Y. P. U. are receiving the following invitations:

On Friday night at eight by the old alarm clock,

On Mr. George James' door you must knock,

And there you'll find your friend so true,

That you greet each Sunday at the B. Y. P. U.

—Altha Alexander,  
Cor. Sec'y.

## TATE STREET, CORINTH

Have just closed a very successful meeting with my church at Tate Street, Corinth, Miss. The meeting continued about 18 days with 24 additions to the church, 13 of these for baptism and one profession of faith that did not join the church, and the others by letter. All the additions were adults except one and the majority were men. The church was greatly revived. We will have more members coming.

The pastor did the preaching and Mr. N. L. Vandever led the singing. Mr. Vandever is one of our members and a fine song leader. Pray for our church.

—L. J. Covington, Pastor.

## GLOSTER

I have been thinking for some days that I would tell the brethren through the Record how cordially and lovingly I had been received down here in Mississippi. The good people of Gloster have certainly shown me every possible courtesy and kindness. When they learned that I was coming to be their pastor, they spent several hundred dollars repairing and beautifying the pastor's home. Then they filled the pantry with all sorts of good things, and have been trying to see how pleasant they could make it for a new pastor in a new field. The pastor and family have ceased to feel that they are among strangers, but that they have found a people who know how to show their love and appreciation. We have just closed a meeting here in Gloster in which the pastor did his own preaching. The people came in great numbers, listened well and the Lord greatly blessed us. We had 19 additions, and a genuine revival. Brother Editor, come down to Gloster one of these days and we will let you preach

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

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## Good Book Reading

BAPTIST SUNDAY SCHOOL BOARD - Publishers  
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**The Supernatural Jesus** . Geo. W. McDaniel . \$1.75

"The author has given us a strong and noble utterance, and one that will endure. The book abounds in short, ringing, quotable sentences. It has passages of real eloquence, and scenes of dramatic power. Its fire-filled pages illuminate the mind, warm the heart, and cause the flame of devotion to leap on the altar of the soul." —Henry Alford Porter.

**Home Letters From China** . Gordon Poteat . \$1.50

"Your heart is made to sigh and sing and laugh and chuckle and weep alternately. You see and feel China as a wonderful land with marvelous possibilities. He tells more of what we want to know than anyone I have read after." —Dr. L. C. Kelley.

**Preparation To Meet God** . Raleigh Wright . \$1.00

"Avoiding all sensational methods, he comes to his task with tremendous earnestness and impresses the reader with the superior importance of his theme." —A. J. Holt.

"One of the clearest, most concise statements of the fundamentals of Baptist faith and Bible doctrines." —S. S. Bussell.

## "Take Along A Good Book"

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NASHVILLE



to some of the best folks in the world and see if we cannot get some more subscribers for the Record.

—E. K. Cox, Pastor.

### THE PATTISON MEETING

We began our meeting at Pattison, Miss., on the fifth Sunday in June, continuing until the following Friday night. The people said it was one of the best attended meetings that they had had in some years. It was one of the best in the history of the church. The church and village are much revived.

Brother G. C. Hodge of Fayette, Miss., did the preaching. Brother Hodge is a good strong preacher. He does not compromise with sin. He fights sin from the start until the finish. In this meeting, Brother Hodge preached through the Gospel of John, having the people to read so many chapters so many times a day. The number of chapters read or the grand total was 512.

Only five additions to the church, two by letter, three for baptism and these three were men of families.

On last Friday night, July 11, two deacons were ordained into this church. Brother J. M. Middleton and Willie Hanis. Brother R. L. Bunday of Madison Station preached the sermon and Brother Young delivered the charge. The pastor led the prayer.

On Sunday morning, July 18, a Sunday School was organized. Miss Edith Herring is Superintendent. We give God the praise and glory for this meeting. —T. J. Latimer.

**NOTICE TO FATHERS AND MOTHERS**  
From The Bureau of Vital Statistics

If your baby was born during January, February, or March of this year, and you have not received the beautiful Mothers' Certificate, write the Bureau of Vital Statistics, Jackson, Miss., and state that you have not received the certificate, giving your name, complete address, the date of birth of the baby, and the county in which it was born. We mailed out about nine or ten thousand of these certificates for these three months, and hundreds were returned to this office. We are mailing out as fast as possible the certificates for April, May and June.

We would be glad for the white people to give this information to any negroes with whom they may be acquainted and who have babies born in January, February or March. A large number of returned certificates were sent to county health officers several weeks ago. We still have four or five hundred of them in this office.

—R. N. Whitfield, M. D.  
Director, Bureau of Vital Statistics.

**SUNDAY SCHOOL LESSON**  
**Sunday, July 27th**  
**By R. A. Venable**

**The Temptation of Jesus**

Scriptural Lesson—Matt. 4:1-11.  
 Golden Text—"In that he himself hath suffered being tempted he is able to succor them that are tempted." Heb. 2:18.

Mark does not give the details of the temptation. He says Jesus was thrust by the Spirit into the wilderness among wild beasts, where he remained forty days. There he was tempted by Satan and the angels ministered unto him. (Mark 1:12-13.) Matthew and Luke give detailed accounts of the temptation. (See Matt. 4:1-11; Luke 4:1-13.) The order of the temptation is not the same in Luke as in Matthew. Luke places Matthew's second temptation as third. The chronological order matters little.

The account of these temptations must have been related by Jesus himself. There were none others who could know about it, first-hand but Jesus himself. The temptation was a real conflict going on in the soul of Jesus, whether, symbolic apocalyptic and spectacular, is of small importance. Its reality lay in the realm of the spiritual. The battlefields lay beyond the confines of sensuous apprehension. The devil and his cohorts of darkness on the one side, Jesus Christ, Son of God, Son of Man, on the other, made up the forces in this conflict.

The anointing of Jesus with the Spirit at his baptism and its abode upon him and in him was an investiture of his Messianic authority and power, awakening in him the consciousness of his place and work in the divinely ordered purpose of God. His investment of the spiritual powers enabled him to carry out the mission which he came to perform. The movement of the Spirit upon his spirit was an inspiration in the formation of his purpose and a dynamic in carrying these purposes into complete execution. He was impelled by the Spirit, he was led by the Spirit and wrought by the Spirit.

"Then was Jesus led by the Spirit into the wilderness to be tempted of the Devil." (Ver. 4:1.) The leading of the Spirit was continuous, leading not simply into the wilderness but leading in the wilderness during forty days, while the devil tempted him. The temptation was a disciplinary preparation for his Messianic calling. The fervent and ecstatic elevations of his human spirit lifted him above all bodily wants.

"And when he had fasted forty days and forty nights, he afterward hungered." (Ver. 2.) His long fast was not in the role of an ascetic but of one whose spiritual elevation placed him above the normal conditions of his physical life. With the abatement of the spiritual ecstasy came the sense of hunger. His exhausted body, because of the long fast, became an easy prey to the assaults of the devil. He well knows the psychological moment. He knows when the advantageous moment comes.

1. The First Temptation. "And the tempter came and said unto him,

If Thou art the Son of God command that these stones become bread." (Ver. 3.) The devil knew of God's approval of Jesus at his baptism. He knew of the seal of Sonship which the Father had given out of the sundered heavens, "Thou art my beloved Son." If the Son of God, how unfitting that he should hunger, nigh unto death. Why not use his Godhead to save his humanity? This subtle attempt to induce Jesus to exercise his miraculous power for his own personal interest and comfort is repelled on the spot. "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Ver. 4.) If temptation is a craving desire inspired by an outer object, the gratification of which seems right in itself, but when tried by a higher law is found to be wrong, the answer of Jesus is far reaching. Man's life must not be regulated by his sensuous desires alone, but by the whole system of laws designed to regulate his conduct in all the relations of life. The law of the hunger must be contravened by a higher. Man's life must not be ordered according to one law of his nature, but by every law proceeding out of the mouth of God. The lower must give place to the higher. The Lord would forego the sense of human hunger because it was the will of the Father. He was loyally responsive to that will at the cost of great suffering. Note, however, he does not lay down a principle which was to be controlling in the life of the Son of God, but what must be the rule in the life of man, as such, "Man shall not live by bread alone." The principle involved him because of his oneness with humanity.

2. The Second Temptation. Then the devil taketh him into the Holy City, and he set him upon the pinnacle of the temple and saith unto him, "If thou art the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee and on their hands they shall bear thee up lest thou dash thy foot against a stone." (Ver. 5-6.) Out of the wilderness and away from the wild beasts the devil now leads into the Holy City, the most sacred spot on earth to Jesus, and sets him on the highest wing of the temple overlooking a deep precipice and says, Cast thyself down, no harm can befall thee, for God whose Son you are, hath given the angels charge concerning thee. They will bear thee up. The effort to pervert faith into presumption runs through this second temptation. To use God for his protection in a foolish, unnecessary and perilous exploit, was the heart of the devil's effort. The circumstances and associations are such as to inspire a tide of religious fervor in the Holy City and upon some lofty wing of the temple, the symbol of God's presence among his people and the very heart of Israel's national life, were calculated to lift the soul of Jesus to the highest level of faith and devotion to his God and Father. Now to turn the current of this life, taken at high tide, away from God, and pervert the faith of complete surrender into presumption were an achievement worthy of the devil's supremest

efforts. As the Lord quoted the word of God in resisting the first temptation, the devil now quotes Ps. 91:11-12 to enforce the second temptation. In offsetting the grossly perverted interpretation and application of the language quoted by the devil Jesus quotes Deut. 6:16. His reply is to the effect that such presumption upon the promises of God was tempting God, "Laying traps for him, and not that childlike faith which true believers ought to have", never create difficult situations to prove the strength of their faith and purpose in the service of God, is the principle Jesus brings to light. A wholesome restraint to all religious fanaticism.

3. The Third Temptation. The scene of the temptation is shifted again, and the nature and purpose of the devil's approach are different. "Again the devil taketh him into an exceedingly high mountain, and sheweth all the kingdoms of the world and glory of them, and he said all these things will I give thee, if thou wilt fall down and worship me." (Vers. 8-9.) If the first temptation was designed to have Jesus exercise his divine power, as Son of God, for a selfish end, and the second to turn his faith in God's care of him into presumption, the third was designed to pervert the purpose and method of his Messianic mission. The devil offered to invest him with universal empire, with the pomp, pride, parade and glory of an earthly monarchy. This regal investiture was not an achievement but a gift. It belonged to this world order, secular, sensuous. Jesus came into the world, clad in the habiliments of humanity, to be a king, to set up a kingdom, not of an earthly but of a spiritual order; the seat of whose reign was not an earthly throne, studded with diamonds and embossed with gold, or overlaid with precious stones, but the hearts of redeemed humanity. His regal supremacy must be won, and not received as a gift from the prince of this world, won not at the cost of the carnage and death of those who would oppose, but the cost of his own life, the pouring out of his own blood. His kingdom was not of this world, but spiritual, moral, lying within the heavenly realm. The offer of the devil was a reversal of his purpose and a perversion of the method of reaching the throne.

Jesus does not question the devil's ownership of the kingdoms of the world, nor is he ignorant of the personality of the devil in this temptation, as his reply to the insolent offer cleverly indicates, "the fall down and worship me", coming from the arch-fiend of darkness brought forth the reply, "away from me, begone, Satan." Well did Jesus recognize this usurper whom he came to cast down from his throne. The devil is here designated as the adversary, for such is the meaning of the word Satan, and bidden with righteous indignation "to be gone" at once. This reply is, as in other instances, reinforced by a quotation from Deut. 6:13 containing the very essence of monotheism. "Then saith Jesus unto him, Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve." (Ver. 10.) There is, there

can be, only one object of supreme devotion. By this reply Satan is repulsed for a season. And angels ministered unto him. "The Lord having conquered Satan, and established his glorious supremacy not only over men but over the spiritual world, now entered into converse with ministering angels, (John 1:51), realizing in the supernatural and heavenly support which he now enjoyed in the fullest sense, his own declaration that man lives not by bread alone." (Lange.)

That Jesus could be and was tempted is the outstanding truth of our lesson. That he could have yielded and fallen admits of no doubt. He was able to sin, he was able also not to sin. Tempted in all points as we are, but came through every temptation without sin. There is no sin in being tempted, it is yielding to temptation that makes up the sin.

That the temptation of Jesus was in the interests of those he came to redeem, "In that he himself hath suffered being tempted he is able to succor them that are tempted." The struggle of Jesus in fighting back the solicitation of the devil reached the point of extreme suffering. We yield before reaching the point of suffering; he yielded not. The best of us left to ourselves need the presence and power of our Lord to keep us from falling in the hour of temptation. Let us look to him for succor and triumph.

**LELAND**

Realizing that in the departure of our pastor, the Rev. W. H. Morgan, this church suffers a decided loss and as a token of this church's sincere appreciation of the very excellent service he has rendered us as pastor and friend and being desirous of expressing in some way our gratitude for his earnest and faithful service while with us, be it

Resolved that this church shall in conference assembled submit the following resolutions:

That as a church we recognize the Divine Hand of Providence in calling to this field our present pastor and that we are willing, for the good of the Kingdom, to relinquish him to other fields of usefulness, that he may there carry on the same type of active ministry which has so characterized his work here.

That we feel that this church has prospered largely through his efforts and directly because of his able leadership and that as a church we bid him Godspeed in his new work, praying that, in the Providence of God, he may continue to be a blessing and an inspiration to those with whom he comes in contact.

That we commend him to his new flock as a pastor whose large heart, courage, faithfulness and marked ability make him an under-shepherd in whom they may surely trust and to whom they may look for leadership in their fight for the advance of the Kingdom.

These resolutions were adopted by the church July 18th, 1924.

For the Leland Baptist Church.  
 —J. G. Chastain, Jr.

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#### SYNOPSIS OF A REPORT MADE LAST SUNDAY, JULY 6TH, TO THE FIRST BAPTIST CHURCH OF GRENADA

Today begins the fourth year as pastor of this church and it is a real pleasure, an inexpressible one, to note a few things that have taken place in the last three years. First, the building and paying for one of the best pastoriums in North Mississippi; second, the many Sunday School rooms built and equipped under the main auditorium of the church building; third, the construction of a three-story brick annex which is modern in every respect, and which is one of the great assets of the church; fourth, which is best of all—we have added even 400 new members to the church during this three years, the great majority of these coming by profession of faith, among them a number of whole families; fifth, and last but not least by any manner of means, is the beautiful fellowship that exists in our church and among our membership. The Chairman of the Board of Deacons, Brother J. B. Perry, stated publicly last Sunday that he had been a member of this church for more than thirty years and he had never seen the church in as fine condition nor the spirit of fellowship so gracious as today. All of the above things make us more determined to be humble before God and spur us to the attainment of greater heights of efficiency in the Master's work. We pray that the coming year may be the greatest yet seen by pastor and people.

We closed a ten days meeting with D'Lo Church last week, where Brother W. S. Landrum is the live and active pastor. Too much praise cannot be given this good pastor in this field of work, for the five years he has been there the Lord has seen fit to use him in a really great way. They completed a few months ago one of the most up to date and beautiful churches with one of the largest auditoriums, in the State. This auditorium was filled to its capacity at every night service during our meeting. The Mississippi Quartette, who are Baptist boys from Ackerman, Mississippi, had charge of the music and did most effective work during the meeting. These are great boys and there is a very bright future for them.

May our Heavenly Father continue His blessings upon the noble band of saints in the D'Lo Church and their great pastor.

Yours for greater things in the Kingdom,

—W. E. Farr.

#### GOD

Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Ps. 90:2.

And the Lord said, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord. Ex. 4:11.

How can any one say, where and who is God, when we have the Bible for our answer? I had just as soon be guilty of saying there is no God

as to deny God's divine creation. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. Rom. 1:20.

O the depth of the riches both of the wisdom and the knowledge of God, how unsearchable are his judgments and his ways, past tracing out, for who hath known the mind of the Lord, or who hath been his counsellor, or who hath first given to him, and it shall be recompensed unto him again, for of him and through him and unto him are all things, to him be glory for ever. Amen. Rom. 11:33-36.

Moral attributes of God. Holy, holy, holy is the Lord of hosts. Isa. 6:3.

The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Ex. 34:6.

Shall mortal man be more just than God, shall a man be more pure than his maker? Job 4:17.

Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? Rom. 2:4.

But God commendeth his love toward us, in that while we were yet sinners Christ died for us. Rom. 5:8.

—R. L. Cooke,  
Slate Springs, Miss.

#### THE LAUREL MEETING

For two weeks this meeting continued. The evening congregations crowded the capacity of the house. They were eager and anxious, coming long before the hour for service. The pastor was untiring in his efforts in the meeting. He had his church in his grip and sent them in large numbers to the homes of those who had no way of getting there other than walking. Brother Parker is a great fellow and strong in his leadership. He has many strong personal workers who love the work and the Lord. His is a great church and a very strong people and a wonderful power in the Kingdom and in the goodly city of Laurel. There is a fine and even an inspiring cooperation among the pastors. They love each other and work with each other. There were fifty odd who joined the church and the last service was a great one in which six or seven joined and four for baptism.

While I was away in the meeting at Laurel the pastor's home in Blue Mountain, ~~burned at one o'clock~~ in the afternoon. Caught in the cook's house where there was a fire place or stove and no one lived in it and no one can imagine how it caught but by the high wind from the south while most all of the town were present, many got there before the residence caught but could not prevent it. The home was one of the most commodious and most beautiful in the town. Most everything was saved though broken up badly.

But the church has voted to rebuild in the same place and a better one. The Blue Mountain saints are great kingdom workers.

In Christ,  
—W. R. Cooper.

#### A DEPARTMENT OF EVANGELISM

When the convention met in Tupelo in 1919 I had prepared and carried with me a resolution to the effect that the convention authorize the State Board to create a department of evangelism. But I finally decided that its introduction might be inopportune. In fact, I hardly knew with any degree of definiteness what to suggest by way of a concrete organization. I had the pronounced conviction then as now that evangelism should be stressed and urged to the last phase of our organized work. But what manner of organization to suggest was not clear to me at that time. But now it is different. We have the organization. All that is necessary is to create the department—and then apply to it the organization that has given us victory during the last five years. Such a department would not cost a great deal extra. It is highly possible that the present office force at Jackson could handle the department at headquarters. Then county organizers could easily be gotten in practically every county—and these organizers would function effectively, for people just believe in evangelism and will work harder and more faithfully at it (as a rule) than at most any other phase of our work. These county men could divide their respective counties into as many districts as they might think practicable, with a district organizer for every district. Thus the department could be carried back to the individual church.

The purpose of such department would be to thoroughly evangelize every phase and department of our organized work. Revival meetings could be held with system and good effect, of course. But that should be only one phase of the work of this department. Through the organization special efforts could be made to win every unsaved member in the Sunday Schools, in the homes of the members of the congregations, in the communities, in the districts. It could then be stressed in an effective way that evangelism is the very heart of all that we are seeking to accomplish through our organized efforts. The latest statistics give Mississippi 1,790,618 population. 679,247 are Baptists, white and colored. 322,997 belong to other denominations. But 770,374 belong to no church. The seasons of worship on the Sabbaths, the young people's meetings, the deacons' meetings, the women's weekly gatherings, even the prayer-meetings—all should be set to the high calling of winning this three-quarter million souls for Christ. And with such a department in active operation marvelous results I am sure would be realized.

I am not unmindful of the fact that much organized effort has been put forth with telling effect through our department of enlistment. But enlistment and evangelism are one only in a very general sense. There is a specific sense in which they are different. In fact, they are so different that the best results can never be gotten by working them together. Or, if the two are worked together, let evangelism be the main thing. And by evangelism I mean now

what the word means in its more restricted sense, namely: Reaching and Saving the Lost. Much enlistment will come out of the work, to be sure. But let our people know that as Baptists we have brought into being a department the main purpose of which is to seek for Christ every lost soul in the State of Mississippi. If it is necessary, to do the work in a most effective way, authorize the State Board to place a capable man at the head of the department, whose sole duty shall be to see to it that the organization be carried back to every church possible, and that every phase and department of the individual church "be shot through and through" with the spirit and fire of New Testament Evangelism.

This is a mere suggestion by one who would like to see it tried in 1925. Let the brethren express themselves on the subject through the Record.

#### HEBRON CHURCH, NEWTON COUNTY

To be with good people of this locality, in response to their cordial invitation to worship with them in church capacity and to preach for them 1st Saturday and Sunday (the 5th and 6th July), was indeed and in truth a very great pleasure to me. Their very efficient and beloved pastor, Brother A. B. Culpeper, is busy in revival services elsewhere and could not fill his regular appointment with this church in July.

A goodly number of people attended the services, manifesting a deep interest in the Kingdom work of our Lord. It did my soul good to worship with these people, and to listen to so many praying brethren as they talked to God about the needs of, not only their community, but all suffering humanity the world over.

My theme Sunday at 11 o'clock being found in Matt. 11:28, "Take my yoke upon you". A good service with visible results.

May the Lord lead both pastor and church on in the greatest of work is the prayer of a visitor.

—J. E. McCraw.

#### ARTESIA

Evangelist Dempsey W. Hodges of Dothan, Alabama, is in a great meeting with Pastor J. G. Cooke at Artesia. The meeting comes to a close Tuesday night. The crowds are increasing with interest.

Brother Hodges is a member of the Reese Evangelistic Staff, with Evangelist T. O. Reese, Superintendent. Brother Hodges has associated with him as singer Mr. Virgil Posey of Jackson, Miss.

Brother Hodges and Brother Posey begin a city-wide, county-wide campaign under a tent at Mount Pleasant, Texas, next Sunday. May the Lord bless them in all their meetings.

The revival meeting will begin with Mt. Sinai Baptist Church the third Sunday in July and will continue for the week following. Elder J. E. McCraw of Neshoba will do the preaching. Pray for the preacher and the meeting.

75 MILLION CAMPAIGN  
RECEIPTS FOR JUNE, 1924

Church	County	Amount	Humphreys	Sardis	Pearl River	29.75	Louisville	167.50
	Adams			Issaquena	Derby	3.26	Mt. Carmel	83.00
Natchez	Alcorn	63.50		Oak Hill	10.00	Mt. Pleasant	2.25	
			Itawamba	Picayune	119.21	Yalobusha		
				Spring Hill	11.00	Clear Springs	31.70	
			Jackson				Elim	36.00
								Yazoo
			Escatawpa	Oak Grove	5.00	Anding	5.75	
			East Moss Point	Prospect	4.20	Eden	22.00	
			Pascagoula 1st			Hebron	36.00	
Eastfork	Amite	4.90		Magnolia	77.60	Providence	1.00	
Mt. Vernon		40.00		East McComb	36.25			
Tangipahoa		6.60		McComb First	21.00			
	Attala			Navillo	5.00			
Harmony			Jefferson	Osyka	40.00			
New Salem				Silver Springs	35.00			
Pleasant Ridge						Pontotoc		
Springdale			Jones	Cherry Creek	67.10			
	Benton			Ecru	51.00			
				New Prospect	15.00			
				Toxish	7.42			
	Bolivar		Kemper		Prentiss			
Beulah		25.00	West Kemper	50.00	Quitman			
Cleveland		53.60	Lafayette					
	Calhoun		Lafayette County Association	11.35	Rankin			
Meridian—Vardaman		15.00	Oxford	182.10				
Mt. Moriah		26.06	Taylor	35.00				
	Carroll		Lamar					
Liberty		10.00						
	Chickasaw		Lauderdale					
	Choctaw		Daleville	5.00				
New Haven		4.00	Kewanee	70.25				
	Claiborne		Macedonia	44.00	Scott			
Hermanville		5.00	Meridian 15th	121.72	Sharkey			
Port Gibson		10.00	Meridian Southside	278.10				
	Clarke		Mt. Vernon	20.00	Simpson			
Antioch		12.00	Oak Grove	73.25				
Harmony		5.00	Pine Forest	12.51				
Pine Grove		8.80	Toombsburg	24.00				
Stonewall		39.95						
	Clay		Lawrence County					
	Coahoma		Hepzibah	10.00				
Clarksdale		145.00	Monticello	22.00				
Coahoma		19.35	Newhebron	6.00				
Lula		5.00	Nola	195.00				
	Copiah							
Antioch		2.35	Center Hill	3.00	Lee			
Galilee		20.00	Shannon	32.55	Big Level			
Hazlehurst		250.00	Tupelo	251.95	Sunflower			
Pleasant Hill		14.78			Tallahatchie			
Poplar Springs		12.90	Schlater	36.00				
Strong Hope		27.00	Sidon	22.50				
	Covington							
	DeSoto		Lincoln					
	Forrest		Bogue Chitto	18.00				
Hattiesburg 5th Ave.		43.00	Brookhaven	355.52				
Hattiesburg Main Street		11.00	Friendship	20.00				
	Franklin							
Hopewell		5.00	Lowndes					
McCalls Creek		6.00	Artesia	9.20				
	George		Columbus 1st	86.91				
Macedonia		5.30	Columbus 2nd	31.50				
	Greene							
General Association		12.15	Madison					
Fellowship		5.15	Baton Rouge	146.59				
	Grenada		Marion	204.20				
	Hancock		Marshall	4.92				
	Harrison		Monroe	129.35				
Biloxi 2nd		3.80						
Gulfport 1st		16.60	Montgomery	272.55				
Gulfport 2nd		7.25	Winona	26.05				
Handshoro		25.50		5.00				
	Hinds		Neshoba	10.00				
Bethesda		62.50	Fellowship	220.00				
Clinton		145.00	Spring Creek	2.20				
Davis Memorial		100.00		4.00				
Jackson 2nd		524.61	Noxubee					
Pocahontas—Mt. Pisgah		20.00						
Holmes			Newton	10.00				
Antioch		5.00		6.00				
Bowling Green		9.08	Oktibbeha	5.50				
Ebenezer		11.00						
Pickens		33.34						
Saron		20.00						
Tchula		18.75						

"Baptist Succession" is the title of a little tract compiled by Brother W. O. Weathersby and associates of Greenwood, Miss. It is a valuable contribution to Baptist literature and should be read and preserved by every Baptist in the land. It gives complete historical references that trace the Baptist Church at Dyersburg, Tenn., back through the ages, step by step, to John the Baptist. If history is correct the chain is unbroken and the long looked for missing link in Baptist succession from the days of Christ and the First Baptist Church at Jerusalem has been found and supplied. This tract can be had of Brother Weathersby for the small sum of 15 cents per dozen or \$1.35 per hundred. I feel that it would be a splendid investment for the Sunday School Board to print this tract in sufficient quantities for every Baptist in the South to have a copy.

Brother G. E. Denley, a member of Elim Baptist Church, three miles east of Coffeeville, Yalobusha County, is Moderator of the Yalobusha County Association. He is just an ordinary bench member and deacon, but he is rather extraordinary in his service to the church and as a citizen. Besides being a plain Baptist deacon and moderator of his association, two of the biggest jobs in the land, he is also editor of the local

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President E. V. SALDY, A. M., D. D.

Thursday, July 24, 1924  
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**DEATH OF ENGINEER BRINGS  
FOUR MEN TO CHRIST**

By Mrs. Fred Eastham

Without a doubt we had the greatest demonstration of the saving and sustaining power of Christ that Central Baptist Church of Silsbee, Texas, ever had at the funeral of Mr. C. R. Stevens, an engineer on the Santa Fe Railway and a deacon of the church.

He was killed in a wreck at Mayer when his engine turned over, crushing him under the tender. Two other men of his crew who were unsaved were seriously injured. When the doctor came Mr. Stevens sent him to his unsaved friends, saying he was ready to go and they were not. He prayed for these, his family and himself. Then he left a comforting message to his family, saying that he hated to leave them, but would be waiting for them in heaven. He then told all of the boys that he was ready and willing to go and that he was praying that they would be able to say the same thing when their time came. He remained brave to the last and died with a smile.

The funeral services were held at the church and his 18-year-old daughter insisted on playing the piano for the services. She always played for him just before he left home and she said that this was his last time to leave and nobody else should play for her daddy.

After the song the pastor tried as best he could to pay a tribute to the faithful Christian life of the deacon he had learned to love. After the pastor's talk two other ministers spoke of Mr. Stevens' love of Christ and their love of him.

When the choir stood to sing, while the friends came to view the remains for the last time, Bertie Frances stepped forward, but instead of going to the piano she came to the casket, placed her hand on her daddy's cheek and made an appeal to the lost, especially to the railroad men.

She told her daddy had so often said she was like him and that was why she was trying to be brave. She said: "So often I've heard my daddy pray for you. When he would come home after talking to some of you about your souls he'd say, 'Kid, I don't see why they can't see my Christ. I wonder if there's something in my life that's standing in the way. I'd be so willing to die if it would bring them to Jesus.' Don't you want to die like my daddy, brave to the last and with a smile? You can't if you don't accept his Christ. He's in heaven today, but he's looking down here on us and he'll know if you take Christ as your Savior and he'll be so much happier. He wanted to meet you in heaven. Don't you want to meet him? I don't see how you can help wanting to meet

my daddy. I just want Jesus to help me live the life my daddy lived and leave the testimony he left. Don't you want your life to count for a Christ that can save and keep you like He did keep my daddy? I know He saved and gave my daddy strength, 'cause he said so. If you'll take Jesus as your Savior, won't you stand?"

She paused and four strong men stood and accepted Christ.—Baptist Standard.

**Obituary**

Whereas, God in His infinite wisdom has seen fit to remove from our midst by death our sister, Mrs. C. L. McDowell;

Resolved, first, That while we bow our heads in submission to His will who said, "Blessed are they that die in the Lord". It is with feeling of deep sadness that we mourn the going of our beloved co-laborer, Mrs. McDowell, who was a faithful member of the Woman's Missionary Society, being one of its charter members. The Society has lost one of its most earnest workers, one who never shirked a duty or obligation. We shall miss her loving friendship and noble service. Although quiet, modest and unassuming, she passed away as she lived, simply going to sleep to awake in Heaven at her Father's summons to "Come up higher".

Resolved, second, That as a Society in love and tenderness we extend to the bereaved family our sincere sympathy in their loss.

Resolved, third, That these resolutions be placed on the books of the W. M. S. and a copy be sent to the sorrowing family, also one to the Baptist Record for publication.

—Mrs. C. E. Anding

**Mrs. Bland**

On the morning of June 8th, 1924, after a short illness, God called to her reward one of our most faithful and beloved members, Mrs. Sallie McDowell Bland.

And whereas, we do not question God's omniscience, our hearts are made sad by the passing of this noble woman, whose life was an inspiration to all who knew her.

Be it resolved, That while our Woman's Missionary Society has suffered an irreparable loss, and while we shall miss her wise counsel, kindly presence, and cheerful spirit, we know that she has gone on to the House not made with hands, there to dwell forever with the redeemed and to hear the welcome plaudit, "Well done thou good and faithful servant."

Resolved second, That we will ever cherish the memory of our departed friend, who was a charter member of the Flora W. M. S., and we extend our tenderest sympathy to the members of her family.

Resolved third, That a copy of these resolutions be placed in the minutes of the W. M. S., a copy sent to the bereaved family, also one sent to the Baptist Record for publication.

—Committee.

**SHUQUALAK**

We had a splendid meeting conducted by W. E. Farr and S. M. Armstrong. I have never been in a meeting where the work I hope for

was better accomplished. We received thirty-nine for baptism, and fifteen by letter. Arrangements were made which finally resulted in the paying off of an old debt, for which I was very thankful. I have been pastor in north Mississippi continuously for a quarter of a century. None of the churches I have served were more pleasant or had greater possibilities than this one.

—E. T. Mobberly.

Shuqualak, Miss.

**"MOTHER GREGG"**

By Ben Cox

Memphis has been sorely bereaved in the translation of Mrs. Mary M. Gregg, generally known as "Mother" Gregg.

Perhaps no one had more personal friends in Central Church than she, for she was equally at home with the old, the young, the rich, the poor, the learned and the illiterate.



**G. WARD FENLEY**

**MUSIC DIRECTOR**  
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**BAPTIST EVANGELISTIC PARTY**

Southwestern Baptist Seminary

Fort Worth, Texas

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**MISSISSIPPI WOMAN'S**

**COLLEGE**

Hattiesburg, Miss.

Desires to sing in meetings any date from Aug. 2 to Sept. 17, 1924. Write or wire to Mississippi Woman's College.

**GRENADA BANK SYSTEM,**

Composed of banks at Grenada, Ackerman, Belzoni, Calhoun City, Charleston, Eupora, Louisville, Moorhead, McCool, Noxapater, Oakland, Sumner, Vardaman.

**Capital, Surplus and Profits \$600,000.00**

Accounts, large and small, solicited from responsible people in each vicinity where we have a bank.

**HILLMAN COLLEGE  
For Young Ladies**

Clinton, Miss.

Member Mississippi Association of Colleges.  
Member American Association of Junior Colleges.

Happy, Healthful, and Homelike.

Located at Clinton, the Mississippi Training Camp for Baptist Leaders. Best location in the State for a girl's school.

Boarding patronage limited to seventy-five. Every place was engaged and girls were turned away for lack of room before this session opened. Write now for information.

M. P. L. BERRY, President.

She took an active interest in the Noon Prayer Meeting, and the Business Women's Luncheon, and was tremendous in personal work.

—Central Baptist Church,  
Memphis, Tenn.

School Desks.
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Kindergarten Chairs.
School Supplies
Blackboards

Southern Desk Co., Hickory, N.C.

**MISSISSIPPI BAPTIST ASSEMBLY  
GULF COAST MILITARY  
ACADEMY**  
**GULFPORT, MISSISSIPPI**

AUGST 1-8

This is your chance to spend your vacation on the beautiful Gulf Coast and attend a great assembly at the same time.

Fishing, bathing, boating and all kinds of sports on the campus. No mixed bathing and all sports under rules of the Assembly. Our young people will be taken care of but given a good time.

A great programme that will give a spiritual uplift.

**BOILS**

Old Sores, Guts and  
Burns have been  
healed since 1890  
with

**Gray's Ointment**

Sold by all druggists. Write for sample  
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**Capital, Surplus and Profits \$600,000.00**

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Located at Clinton, the Mississippi Training Camp for Baptist Leaders. Best location in the State for a girl's school.

Boarding patronage limited to seventy-five. Every place was engaged and girls were turned away for lack of room before this session opened. Write now for information.

M. P. L. BERRY, President.

**merchants  
Trust Co.**

MISSISSIPPI

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in high schools,  
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LDY. A. M. D. D.

Thursday, July 24, 1924

**KINGDOM NOTES AND  
CONTRIBUTIONS**  
By R. L. Breland, Coffeeville, Miss.

**Brother R. A. Kyle Ordained**

On Sunday, July 6, 1924, the Coffeeville Baptist Church ordained Brother R. A. Kyle to the full work of the gospel ministry. The pastor, R. L. Breland, was ably assisted in the work by Elders J. G. Lott, the capable pastor at Water Valley, and T. C. Schmitz of the local church. The pastor led in the examination. Brother Kyle was well versed in the doctrines of the Word and was found sound in the faith as Baptists believe it, in other words, as the New Testament teaches it. After the examination, which was full and searching, the presbytery and the whole church voted unanimously to proceed with the ordination.

Elder J. G. Lott preached the ordination sermon from Titus first chapter. The main points of his discourse were: 1. What a preacher should be. 2. What a preacher should know. 3. What a preacher should do. His sermon was plain, practical and scriptural, in which he gave some every-day illustrations that come into the life of the preacher. The charge to the candidate was also given by Brother Lott.

Elder Schmitz led the ordination prayer, after which the pastor led in the laying-on of hands. The Bible was then presented to the newly ordained preacher and he was strictly enjoined to preach the Word adhering strictly to that which is found in the Bible in his preaching and his practice. The right hand of greeting was then extended to Brother Kyle by all of the goodly congregation present and he was bidden God-speed in the greatest work in the world—preaching the everlasting gospel of the Son of God.

The church at Pilgrim's Rest had previously called Brother Kyle to be its pastor, and it was at the request of that church, located in the eastern part of Yalobusha County, that the Coffeeville Church gave to him ordination. So the church here sends him out to preach the Word with full commendation to her sister churches. He is a man full of zeal and capable of doing a splendid work. He has faith in himself and a stronger faith in God, believing that whatever God wants him to do He will enable him to do it. He purposes to attend Mississippi College next session and better prepare himself to do the will of his Master. If any church needs a man of Brother Kyle's type to preach for them he will give faithful service. The prayers and best wishes of all who know him follow him in the great work that he has begun.

The writer was in Calhoun City last week and while there he learned that the good pastor of the Baptist Church there, Elder J. F. Mitchell, is in very poor health and was in Memphis for treatment. His people were distressed about him and many were the expressions of love and admiration for him by his faithful people. His son, Elder Thomas Mitchell, is supplying for his father during his absence. May he soon recover.

While in Pittsboro last week I called at the home of Deacon A. A. Bruner. Both he and his good wife have been in poor health for some time. They were at Water Valley for treatment when I was in his home. His daughter, Miss Vera Lee, was at home, but she leaves next week for Tippah County to teach. She graduated at Blue Mountain College last session.

Brother J. T. Pryor, of Slate Springs, died after a lingering illness on July the 7th. He was about 80 years old and had been a faithful member and deacon of the Slate Springs Baptist Church for many years. He leaves a large and honorable family to mourn his departure to the better land.

The Baptist Church at Calhoun City has much of the material on the ground for the construction of a modern brick church. Pastor Mitchell has a loyal band of workers in this good church. May he soon be well and back with them in the work.

Deacon John W. Brown of Coffeeville Baptist Church is at home again after some weeks in Hot Springs, Ark., where he went for treatment for a severe illness. While he is not yet fully recovered all are rejoicing that he is sufficiently recovered to return to his home.

Pastor H. W. Shirley, of Philadelphia, will do the preaching in the revival meeting at Hope, Neshoba County, the fourth Sunday in July. The pastor asks for special prayer upon the meeting.

**WHITESBORO, TEXAS**

Rev. H. R. Holcomb of Mansfield, La., begins a revival with the Whitesboro Church next Sunday, July 13th.

It was my privilege to be with Pastor J. C. Skaggs and the Forrest Avenue Church of Sherman, Texas, in church, and many other conversions who united with other churches of the city.

I appreciate the clear note on the Fundamentals of the Faith as being sounded through the columns of the Record.

—W. J. Epting.

**Resolution**

Whereas, the all-wise Father hath called from earthly scenes to heavenly glories the sweet spirit of our sister, Gertrude Neely;

And whereas, in her going the Baptist Church of Harrisville has lost one of its most faithful, loyal and praying members. She was an inspiration to all who came in touch with her.

The influence of this life in which service to her Lord seemed to hold first place, will go on with ever widening circles until we meet her again on the other shore.

Therefore, be it further resolved:

First, that we emulate her faithfulness, fidelity and zeal, and endeavor to profit by her example of Godliness.

Second, that we express to her relatives our deepest sympathy and

join them in sharing, as far as possible their loss.

Third, that a copy of these resolutions be spread upon the minutes of our missionary society, a copy to be sent to family and a copy be sent to the Baptist Record for publication.

There is no death,  
An angel form walks o'er the earth  
with silent tread,  
He bears our best loved things away,  
and then we call them dead.  
Whene'er He sees a smile too bright,  
or heart too pure for taint or  
vice,  
He bears it to that world of light, to  
dwell in Paradise.

Rhoda Barlow,  
Eunice Hilton,  
Mrs. Mary McLeod,  
Committee.

**READY FOR SERVICE**

I have just graduated in the schools of Gospel Music and Religious Education at the Southwestern Seminary.

I will be in Mississippi some this summer, and have some open dates after August 10th. I should be glad to hear from any church or pastor in need of a singer for revival meeting, or, who is looking for an Educational Director.

I may be reached at Lucedale, Miss., care Mrs. E. E. Balen, up to August 15th, after that at Seminary Hill, Texas, Box 93.

—S. J. Rhodes.

**PRENTISS**

Have just closed a good meeting here. Dr. W. A. Hewitt of Jackson did the preaching and did it well. There were 15 additions to the church and a general tossing up of the membership. Dr. Hewitt is fine help. I begin a meeting tomorrow, the 18th, with Pastor B. E. Phillips at Hatheron. —J. B. Quin.

**MOUNT OLIVET TO HAVE  
REVIVAL**

Mount Olivet Church, Okfubbeha County, is making both extensive and intensive preparations for the commencement of a revival meeting, which begins Sunday, July 20th, inst. The meetings will be under the direction of former pastor, Rev. J. G. Cooke, of Artesia, Miss. Brother Cooke left these people, moving to Artesia January 1st (this year). Ordinarily, a man would be considered rather old after some three years or more of continuous service; however, these good people were exceedingly anxious to have him return to conduct their meeting. And now that he has agreed to come, they are rejoicing and praying for a great revival.

The church covets the prayers of the brotherhood and a great revival; and for the salvation of many lost.

—Rev. J. G. Cooke,  
Artesia, Miss.

**CANTON**

We ask just enough space to report to the Baptists generally that the Canton Church has just closed a ten days meeting. Our pastor, Rev.

C. E. Welch, had already conducted two revival meetings, one at Laurel, Mississippi, and one at Magee, Mississippi. We understand he was richly rewarded for his labors at both places, there being over 60 additions at Laurel, and quite an gathering at Magee.

We have had a splendid meeting here. D. Curtis Hall led the singing and enlisted and very much helped the young people of the church by the organization of a junior choir. There were eight additions by experience, and three by letter.

We believe a better spirit of cooperation will now prevail.

In our humble judgment Brother Welch is a very strong Gospel preacher, and in his pastorate and leadership of the church is as humble, unselfish, and sacrificial as anybody could reasonably ask for. We pray the Lord to greatly bless him in this work.

—E. A. Howell.

**MR. BRYAN'S BOOK, "IN HIS IMAGE"**

When this book came off the press I bought it at once. I am re-reading it. Let me suggest to every reader of the Record to get it and read it. It is one of the best books I have. One cannot read it without being better and larger from it. It will refresh any Christian's soul. While every chapter in it is good, I call special attention to the 2, 3, 5, 7, 8, "The Bible", "What Think Ye of Christ", "The Larger Life", "The Value of the Soul", "His Government and Peace". The book can be bought through the Baptist Book House, Jackson, for \$1.75. I get nothing for this. I only want our people to read it.

—M. K. Thornton.

**LUMBER CAMP**

We have just closed (July 10th) a good meeting at the Newman Lumber Camps near Carson where Brother Z. A. Polk of Monticello, is the beloved pastor. There is no church organization here but the good people of the camp have an arrangement with Brother Polk for regular monthly appointments, and pay him a stated salary. He has been faithful and has found a splendid response and much interest is being manifested in religious work. Congregations were fine, and the hospitality and fellowship delightful. Two fine girls expressed publicly their purpose to be baptized into the fellowship of nearby Baptist churches. Many resolved to treat our Lord Jesus better hereafter. The singing by the male quartette from near Sunnall was very helpful and enjoyable. The Lord bless this splendid pastor, the work and the workers.

—C. E. Hass.

A widower was to be married for the third time, and his bride had herself been married once before.

The groom-elect wrote across the bottom of the wedding invitation sent to a particular friend, a M. A. C. member:

"Be sure to come; this is no amateur performance." —The Hamiltonian.

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## ORDINATION—ALLEN, MISS.

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judgment Brother very strong Gospel his pastorate and church is as humanly sacrificial as any. I am sorry to ask for. We greatly bless our work.

—E. A. Howell.

## BOOK, 'IN HIS IMAGE'

came off the press. I am re-reading it to every reader get it and read it best books I have. I will not be far from it. It will stian's soul. While it is good, I call to the 2, 3, 5, 7, 8. What Think Ye of Larger Life? "The soul", "His Government".

The book can be the Baptist Book for \$1.75. I get I only want our

## M. K. Thornton

## ER CAMP

closed (July 10th) at the Newman Inn, Carson where Brother Monticello, is the. There is no church but the good people have an arrangement with Polk for regular meetings, and pay him.

He has been found a splendid youth interest is being religious work. Outstanding, and the fellowship delightedly expressed publicly to be baptized into the nearby Baptist church. He resolved to treat better hereafter. The male quartette from was very helpful and Lord bless this splendid work and the work.

—C. E. Bass.

as to be married for, and his bride had married once before. He wrote across the wedding invitation to a particular friend, a M. A.

come; this is no romance."—The Ham-

were baptized by Southern Baptist Foreign Missionaries than in any year of the Board's history.

Faced by this unparalleled situation the Board has been compelled with great reluctance and burden of heart to reach the following decisions which are communicated to the public for the information of our people:

1. That no new appointments shall be made immediately except such as have their salaries provided by those few friends who are asking to have foreign missionaries assigned to them and are offering the salaries of such in addition to their contribution to the denominational budget.

2. That other appointments be deferred until the finances and the financial prospects of the Board are improved.

3. That the members of the Board, local and state, be requested to do their best to stimulate the present campaign, study the conditions in the states of the South, and to report to the Richmond office not later than October the first, what in their minds is the prospect for the receipts of the Board from their respective states, together with their suggestions whether the Corresponding Secretary shall invite missionary volunteers to the October meeting of the Board with the view to their examination and appointment to missionary service at that full meeting of the Board should the Board at that time find itself in a financial condition to do so.

As we are sending the above announcement forth to our Baptist people of the South, we are wondering if they can understand how our hearts are aching because we are compelled to make such a statement as this. We would beseech those who read this report of the financial condition of our Foreign Mission Board that they take this situation to the Lord in earnest prayer. If ever the Foreign Mission Board needed the prayers and the help of Southern Baptists the hour of that need has come. Let it be remembered that increased debt on the Foreign Board has been made notwithstanding the fact that at the October meeting in 1923 the Board, in the hope that the growth of this debt could be arrested, cut from the requests of the missionaries \$1,600,000.00 for necessary and urgent equipment on the fields. In thus denying the requests of the missionaries for material equipment there was hope that we should spare the necessity of denying their appeal for re-enforcement, and of throwing a wet blanket of discouragement over the missionary enthusiasm of the young men and women who, fully prepared, are asking to be sent far hence. But the challenge of the lives of these young people has not been answered by the money of Southern Baptists and the Foreign Mission Board is, therefore, driven to the necessity of withholding from them the privilege of taking up their life work for Christ in the lands of darkness.

## FOR THE ATTENTION OF SOUTHERN BAPTISTS

The Foreign Mission Board in its Annual June Meeting, with an unusually large attendance of its members, has found itself in a most embarrassing situation. The report of our Treasurer reveals the fact that we have on our Foreign Mission work at this date a debt of \$881,290.00, which is an increase over the indebtedness of last year of \$107,093.75.

The embarrassment of these figures is the greater because we have on file the application of 95 volunteers for appointment to foreign mission service of young men and young women who through years of hard and purposeful toil have fitted themselves for the service of Christ in the lands of pagan and papal darkness. The Board is baffled between the great indebtedness and this unusual outpouring of young life for the service of Christ. What shall we do? has been the question in the hearts and on the lips of every member of the Board.

Added to this indebtedness and this large list of volunteers is the appeal from the missionaries in many lands for re-enforcements and much needed equipment. Death has taken some of our missionaries. Success has opened doors to further success and thrilling opportunities invite on every field of this Board. Last year bore its evidence of the readiness of these fields for the gospel in the fact that more converts

for the foreign fields this relief must be forthcoming without delay. They have given their lives to Christ for foreign mission service, and they and their friends have given their money to train them and fit them for that service, and now they are compelled to find occupation or go without bread. They cannot wait many months for the money of Southern Baptists to send them to the foreign fields. They will be compelled, even against their sense of God's will for their lives on the foreign fields, to give themselves to occupations at home if provision for their salaries and maintenance on the foreign fields is not forthcoming speedily.

These facts ought to stimulate the 75 Million Campaign as no other facts with which we are familiar can stimulate it, and they ought to cause heart-searching among many men and women whom God has given the blessing of living in their native land amidst comforts and luxuries, and who can without impairment of their own lives furnish the money which will make possible the investment of these lives for Christ.

In closing this appeal we urge every pastor to present these heart-

rending facts to his people and by prayer and sacrificial giving seek to enable the Foreign Mission Board to speedily answer the prayers of volunteers at home and the soldiers who stand in the far-flung battle line.

J. L. White,  
Joshua Levering,  
C. B. Bobo,  
S. B. Woodfin,  
T. W. O'Kelley,  
H. M. Fugate,  
Mrs. Julian P. Thomas.

"So your daughter's married, I hear. I expect you found it very hard to part with her."

"Hard! I should think so. Between you and me, my boy, I began to think it was impossible!"—Ainswick Guardian.

Husband: My dear, these seeds you've ordered won't flower until the second summer.

Wife: Oh, that's quite all right. This is a last year's catalog.—Punch.



"What joy, what convenience there is in owning a home canning outfit." That is what one woman says about our simple, easy canning equipment.

National  
Aluminum Steam Pressure Cooker  
—equips you at the least possible expense, to can your fruits, vegetables, and meats for your table or for market. Also cooks an entire meal at one time of meats and vegetables in 1-3 the usual time.

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## ANTHRAX

There is at the present time a widely disseminated epidemic of anthrax within the state. Anthrax is among the oldest of the known infectious diseases of man and animals. Anthrax belongs to that group of diseases which occurs primarily in the lower animals and secondarily in man. Infection is found especially in cattle but also in horses, sheep, and other animals. Anthrax has a world-wide distribution. In man the infection may enter the skin or the lungs or may enter the digestive tract and produce intestinal lesions. Human anthrax comes about through the handling of sick animals, carcasses of dead animals, skins, hair, etc. In anthrax of the skin the infection usually enters through slight abrasions, scratches, or small wounds, especially on the forearm, neck, or face.

Many cases of anthrax in the United States have been traced to shaving brushes made of horse hair. In Massachusetts 47 cases from shaving brushes were reported in 1917.

The spores have been carried to the skin by flies. It has been proven that anthrax may be transferred from animal to animal through the bite of the stable fly. The prevention of the disease must first be directed to the suppression of the infection in animals. Therefore, the proper prevention of anthrax consists in the veterinary control of the disease among animals. Among animals anthrax can be prevented very largely by keeping them away from infected areas or by immunizing them by vaccination. It is stated by some authorities that sick animals should be killed. Certainly they should be isolated and all carcasses burned.

The neglect of precaution in disposing of anthrax carcasses favors the spread of the infection through the activity of carrion feeders. Buzzards may carry infection for long distances and contaminate clean ground or water through contamination on their feet and beaks. Dogs discharge anthrax spores in their feces several days after feeding upon an anthrax carcass. Five cases of human anthrax have occurred since the outbreak. One death has been reported—that of a negro man, presumably infected by the sting of a fly. It is well known that the stable fly may carry the virus of anthrax on its proboscis and when it penetrates the skin of a person an infection results. This method of transfer from animals to man is rare, it is true, but it is an ever-present possibility. We would warn against skinning or otherwise handling the carcass of animal victims.

—F. J. Underwood, M. D.,  
Executive Officer,  
Mississippi State Board of Health.

## IMMANUEL, HATTIESBURG

I am sending you several paragraphs which you may use or not use as you may see fit. I often want to write something for the Baptist Record but these folks down here keep my so busy I just don't have the time. The more I do the more

there seems to be done. I never catch up. But I enjoy it.

I greatly appreciate the editorials you write. I very greatly enjoyed the one in the issue of July 3rd on "Broad and Narrow". So many people these days seem to think that it is a mark of superior intelligence to be known as broad. It is a pity that they do not realize that the opposite is true. The need of this hour is for men and women of conviction. A bit of persecution would do our people a lot of good. In the New Testament days men and women were ready to die for the truth. Anyway, you keep on writing that way.

Our summer school in the Woman's College is proving a splendid success. It is greatly helping our work here in the church. Our congregations are much better than usual. Several of our new teachers are teaching in the school and making a fine impression. I am not afraid of being successfully contradicted when I say that no college anywhere has a better President and Faculty than the Woman's College. There may be some just as good but none better. The outlook for the coming session is flattering. Much has been said about the religious work and influence in our Baptist colleges in the recent issue of the Record. I have been pastor here for six years and have had all the opportunity I wanted to know the religious life of the Woman's College. It is a wonderful spirit that lives and moves here. Since I have been here I have heard of the objection being made several times to the Woman's College that it is too religious. One woman objected to it on the ground that too much time was spent praying. The Lord is here and is constantly working through a noble faculty of consecrated Christian men and women. The spirit of co-operation between the college and Immanuel Church is a constant joy and it is a delight to be the pastor of this church. I wish that I could just be such a pastor and preacher that I would never have to leave here as long as I can be active in the work.

The work in the Immanuel Church grows constantly. It is a regular beehive of activity. There is something doing almost every night in the week. I think we have about one vacant night and I hope we will soon be able to fill that. Beginning the fourth Sunday in this month we will have a protracted meeting which I hope will result in a revival. The pastor will do the preaching and the folks will do the singing and work. I am going to preach on the book of Hebrews during the meeting. The church is organizing and praying for a great meeting. Then next February Dr. J. R. Sampey is to be with us in another meeting. This will be a great treat for the students and faculty of the Woman's College who will be here next session and for all Hattiesburg. I will begin Sunday to fill a number of engagements for summer meetings.

It is a matter of great regret that we are to lose Brother Derrick from Hattiesburg. He has done a really great work here at the Fifth Avenue Baptist Church. I never knew a pastor who worked harder than Brother

Derrick does. There isn't a lazy bone in him. He is always at it. He is a good preacher. He is a fine personal worker and is constantly winning people to Christ through his personal efforts. He is consecrated to the Lord and deeply spiritual. He is a useful citizen in any community. His good wife shares with him his work and is a great blessing to him and the church he serves. Brother Derrick lives what he preaches and if there is a church in Mississippi looking for a real sure enough man as pastor he is the man.

—Rev. W. S. Allen.

## PELAHATCHIE

Our meeting at Pelahatchie, Miss., began June 22nd and closed July 2nd. Dr. H. L. Martin of Indianapolis, Miss., did the preaching, and did it to the satisfaction of all who heard him. Dr. Martin is really one of our great preachers. Mr. Virgil Posey led the singing. He is a very fine leader and soloist. His work was very much appreciated by the people at Pelahatchie. With these

brethren leading us and the Lord leading them and us we had a gracious meeting: thirteen additions by baptism, ten by letter, and the church given new visions of service. We give God the praise.

—R. L. Wallace, Pastor.

May we not all in closing pray:

"Build thee more stately mansions  
O my soul;  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each temple, nobler than the last,  
Shut thee from heaven with a dome  
more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by  
life's unresting sea."

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